A

Communion Morning's

COMPANION.

By GEORGE WHITEFIELD, A.B.

Late of Pembroke College, Oxford,

And Chaplain to the Rt. Hon. the Countess of Huntingdon.

LONDON:

Printed by W. STRAHAN;

And sold at the Tabernacle, near Moor-fields: by G. KEITH, in Gracechurch Street; T. FIELD, near St. Paul's Church-yard; and E. DILLY, in the Poultry. MDCCLV.

BRITISH MUSEUM

PREFACE.

Serious and devout Communicant,

THOU art here preſented with a new Impreſſion of the Communion Morning's devout Companion, which I pray the Lord of all Lords to breath upon by his holy Spirit, and bleſs to the Furtherance of the Faith and Love of all thoſe who ſhall think proper to make uſe of it.—As it was intended purely for the Aſſiſtance of the profeſſed Members of the Church of England, I thought it moſt adviſable (as there is but little in it of my own) to extract the Meditations and practical Remarks on the public form of Adminiſtration from our own Biſhops: and I particularly fix'd on Biſhop Ken, *not only becauſe his ſweet Meditations on the Redeemer's Paſſion, were ſome of the firſt Things that made a religious Impreſſion on my own Soul, but likewiſe becauſe he was one of thoſe ſeven Biſhops that was ſent to the tower for making a noble ſtand againſt popiſh Tyranny and arbitrary Power in the latter end of the*

reign of King James *the Second.—It is true, he did afterwards refuſe taking the Oaths to our glorious Deliverer: But as he gave up one of the beſt Biſhopricks in England for ſo doing, and utterly diſavow'd (as the Author of his Life informs us) carrying on a ſucceſſion in the preſent Nonjuring Intereſt, I think this Conduct beſpeaks him to be at leaſt an honeſt Man.—I am ſure his works in general, and Meditations in particular, prove him to be not only an honeſt, but a ſpiritual and ſeraphic Man.—Perhaps, to Men of more diſpaſſionate Minds, ſome of his Expreſſions may appear rather too ſeraphic; and therefore upon reading over my few Extracts, lately at* Briſtol, *and imagining that the Words* real Preſence, *tho' evidently meant by the good Biſhop only of the Redeemer's* ſpiritual Preſence, *(which is all the Preſence I know of) might ſtumble ſome, I not only immediately eraſed them, but have ſince made a few Alterations in ſome other Paſſages, which otherwiſe by ſome might be judged exceptionable: And this I truſt will always be my Practice, eſpecially when*

when treating of ſo ſacred an Ordinance as the Sacrament of the Lord's Supper, and explaining the public Office of a Church. As for thoſe who are againſt any Offices or ſet Forms at all, either in public or private; I ſhall only ſay, let not him that uſeth a Form judge him that uſeth it not, and let not him who uſeth it not deſpiſe him that doth uſe it.--God no doubt has his dear and choſen ones among both Sorts, and bleſſed be his Name, we live under a Prince, who, without the leaſt Flattery, may truly be ſaid, during the whole courſe of his reign, to have been the common nurſing Father, not only of the eſtabliſhed Church, but of all the Proteſtant Churches thro' his whole dominions.----May the Bleſſings of Millions deſcend on Him and His for the liberty of conſcience we all enjoy:---- Supported by this (and what is infinitely more, guided by the Word and Example of Him who is higher than all the Potentates on Earth) tho' I profeſs myſelf a Miniſter of the eſtabliſhed Church, and never yet renounced her Articles, Homilies, or Liturgy; I can, and if God's Providence

ſhould direct my Courſe thither, ſhall again join in occaſional Communion with the Churches of New-England *and* Scotland, *being perſuaded there are as many faithful Miniſters, and as many true evangelical excellent Treatiſes, and as pure Seminaries of Learning and religious Education among them, as in any Parts of the known World.---May the King of Kings, and Lord of Lords, continue to protect and guard us and them in this critical Juncture, and keep us from ſinning away our preſent invaluable Privileges, by needleſs Diviſions among ourſelves, and a wanton Departure from the Doctrines and Precepts of our dear Redeemer's holy Religion! ---Oh for greater degrees of his meek and long-ſuffering Spirit! Oh for that happy time, when* Ephraim *ſhall no longer vex* Judah, *or* Judah *envy* Ephraim! *That the bleſſed Jeſus may haſten the wiſh'd-for Period; and that this Ordinance, in the mean while, whether received or adminiſtred in the Church of England, with, or elſewhere without, an ſtabliſhed Form, may be bleſſed to thee and*

and me, and every faithful Miniſter and Follower of Jeſus, to promote a truly Lamb-like and evangelical Frame of Spirit, is and ſhall be the earneſt Prayer of,

Serious and devout Communicant,

Thy Soul's Well-wiſher,

and ready Servant,

for Chriſt's Sake,

London, July
11*th* 1755.

G. W.

ERRATA.

P. 71. l. 7. for *God himself*, r. *a God incarnate.* P. 75. l. 5. r. *bodily Sufferings.* Ib. l. 13. r. *inward Sufferings.* Ib. l. 14, 15, for *very Apprehension*, r. *first Approach.* Ib. l. 25. for *Love*, r. *Lord.* P. 79. l. 16. for *virgin Body*, r. *sacred Body.* P. 82. l. 6, 7. for *outraged Mercy*, r. *O merciful Mediator.* P. 83. l. 20. for *my own*, r. *thy own.* P. 85. l. 4. for *God*, r. *God-man.* Ib. l. 6. for *the Blood of God*, r. *his Blood.* Ib. l. 17. for *the Love of thy Cross, O Jesu*, r. *thy constraining Love, O Jesus.* Ib. l. 23. for *torment*, r. *subdue.* P. 91. l. 15. r. *an incarnate God.* P. 92. l. 24. r. *the Mercies conveyed to our Souls in*, &c.

6 NO 61

MEDITATIONS

On ſome Part

Of the Laſt QUESTIONS and ANSWERS of the CHURCH CATECHISM.

Extracted from Biſhop Ken, *and to be uſed on the Communion-Day in the Morning, either at home or in the Church, as Opportunity offers.*

GLORY be to thee O crucified Lord, who at thy laſt Supper *Inſtitution.* didſt ordain the holy Euchariſt, the Sacrament and Feaſt of Love. It was for the continual Remembrance of the Sacrifice of thy Death, O bleſſed Jeſu, and of the Benefits we receive thereby, that thou waſt pleaſed to ordain this ſacred and awful Rite: All Love, all Glory, be to thee.

Ah

Ah deareſt Lord! how little ſenſible is he of thy Love in dying for us, who can ever forget thee!

Ah woe is me, that ever a Sinner ſhould forget his Saviour! And yet, alas! how prone are we to do it!

Glory be to thee, O gracious Jeſus, who to help our Memories, and to impreſs thy Love deep on our Souls, haſt inſtituted the bleſſed Sacrament, and ſaid unto us, *Do this in Remembrance of me.*

O Jeſus, let the propitiatory Sacrifice of thy Death, which thou didſt offer upon the Croſs for the Sins of the World, and particularly for my Sins, be ever freſh in my Remembrance.

O bleſſed Saviour, let that mighty Salvation thy Love has wrought out for us never ſlip out of my Mind; but eſpecially, let my Remembrance of thee, in the holy Sacrament, be always moſt lively and affecting.

O Jeſus, if I love thee truly, I ſhall be ſure to frequent thy Table, that I may often remember all the wonderful Loves of my crucified Redeemer.

I know,

I know, O my Lord and my God, that a bare Remembrance of thee is not enough; O do thou therefore fix in me ſuch a Remembrance of thee, as is ſuitable to the infinite Love I am to remember: Work in me all thoſe holy and heavenly Affections, which become the Remembrance of a crucified Saviour.

Glory be to thee, O adorable Jeſus, who under the outward and viſible Part, the Bread and Wine, Things obvious and eaſily prepared, both which thou haſt commanded to be received, doſt communicate to our Souls the Myſtery of Divine Love, the inward and viſible Grace, which is verily and indeed taken and received by the Faithful in thy Supper; for which all Love, all Glory, be to thee.

O God incarnate, how the Bread and the Wine, unchanged in their Subſtance, become the Communion of thy Body and thy Blood; after what Manner thou, who art in Heaven, art *ſpiritually preſent* throughout the whole ſacramental Action, to every devout Receiver;

Receiver; how thou canſt give us thy Fleſh to eat, and thy Blood to drink; how thy Fleſh is Meat indeed, and thy Blood Drink indeed; how he that ſpiritually eateth thy Fleſh, and drinketh thy Blood, dwelleth in thee, and thou in him; how he ſhall live by thee, and be raiſed up by thee to Life eternal, I can by no means comprehend; but I firmly rely on thy omnipotent Love, to make good thy Word; for which all Love, all Glory, be to thee.

I believe, O crucified Lord, that the Bread which we break in the Celebration of thy holy Myſteries is the Communion of thy Body; and the Cup of Bleſſing which we bleſs is the Communion of thy Blood; and that thou doſt as effectually and really convey thy Grace to believing Souls by the Bread and Wine, as thou didſt thy Holy Spirit, by thy Breath, to thy Diſciples; for which all Love, all Glory, be to thee.

O holy Jeſus, when at thy Table I ſee the Bread broken, and the Wine poured out, O teach me to diſcern thy

Body there: O let thoſe ſacred and ſignificant Actions create in me a moſt lively Remembrance of thy Sufferings; how thy moſt bleſſed Body was ſcourged, and wounded, and bruiſed, and tormented; how thy moſt precious Blood was ſhed for my Sins; and ſet all my Powers on work to love thee, and to celebrate thy Love in thus dying for me.

Glory be to thee, O Jeſus, who didſt inſtitute the holy Sacrament in *Both Kinds*: both Kinds, and haſt commanded both to be received, both the Bread and the Wine, both thy Body broken, and thy Blood ſhed: Thy Love, O Lord, has given me both, and both are equally ſignificative of thy Love; for which all Glory be to thee. I do as much thirſt after the one, as I hunger after the other; I equally want both; and it would be grievous to my Love to be deprived of either.

Ah Lord! who is there that truly loves thee, when thou giveſt him two diſtinct Pledges of thy Love, can be content with one only? What Lover

can endure to have one half of the ſymbols of thy Love with-held from from him? And therefore all Love, all Glory be to thee, for giving both.

O my Lord, and my God, do thou *Benefits.* ſo diſpoſe my Heart to be thy Gueſt at thy holy Table, that I may feel all the ſweet Influences of thy bleſſed Spirit, even the ſtrengthening and refreſhing of my Soul, as our Bodies are by the Bread and Wine; for which may I ever adore and love thee!

O merciful Jeſus, let that immortal Food, which in thy holy Ordinance thou vouchſafeſt me, inſtil into my weak and languiſhing Soul new Supplies of Grace, new Life, new Love, Vigour, and new Reſolution, that I may never more faint, or droop, or tire in my Duty.

O bleſſed Lord, raiſe in me freſh Ardours of Love and Conſolation, that it may be henceforth the greateſt Torment I can endure ever to offend thee, that it may be my greateſt Delight to pleaſe thee.

O amiable Jeſus, when I devoutly receive the outward Elements, as ſure as I receive them in Faith, I receive thee, I receive the Pledges of thy Love, to quicken mine: O indulge me, though but for a moment, one beatifick Foretaſte of the Wonders of thy Love, and give me Strength perſeveringly to love thee.

Glory be to thee, my Lord, and my God, who haſt now given me an Invitation to thy heavenly Feaſt: All Love, all Glory, be to thee. *Preparation.*

Lord, give me Grace, that I may approach thy awful Myſtery with penitential Preparation, and with a Heart fully diſpoſed to love thee.

O my God, my Judge, give me Grace, I moſt humbly beſeech thee, to examine my whole Life paſt, by the Rule of thy Commandments, before I preſume to eat of that Bread, and drink of that Cup: Give me Grace ſadly to reflect on, and deplore all my Provocations, leſt, coming to thy holy Sacrament impenitent and unprepared, I receive unworthily, *Examination.*

and eat and drink Judgment to myſelf.

O thou great Searcher of Hearts, thou knoweſt all that Load of Impiety and Guilt under which I lie: O help me ſo impartially, to judge and condemn myſelf, ſo earneſtly to repent, and ſo firmly to rely on a dear Redeemer's everlaſting Righteouſneſs, that I may not be condemned at thy Tribunal, when I ſhall appear there at the laſt Day.

Lord, give me Grace to ſearch every Secret of my Heart, to leave no Sin, if poſſible, unrepented of: Fill my Eyes full of Tears of Love, that with thoſe Tears I may lament all the Indignities I have offered thy Love.

But, alas! alas! after the moſt ſtrict Examination we can make, who can number his Impieties? who can tell how oft he offendeth? Lord, therefore, cleanſe me from my ſecret Faults, which in general I renounce and bewail.

O my God, thou who alone changeſt *Repentance.* the Heart, O be thou pleaſed to

to change mine; change my Averſion to thee, into an entire Love of thee. O give me a filial Repentance, that with a broken and contrite Heart I may grieve and mourn, and repent, for all my former Sins, and may for ever forſake them, and return to my Obedience.

Let thy Love, O my God, ſo perfectly exhauſt my Soul, that I *Amendment.* may for the future ſtedfaſtly purpoſe to lead a new Life, that I may renew my baptiſmal Vow, that I may hereafter live as a ſworn Votary to thy Love.

O heavenly Father, ſettle in my Soul a lively Faith in thy Mercy *Faith.* through Chriſt, a ſteady Belief of all thy Love to Sinners, and an affectionate Reliance on the Merits and Mediation of thy crucified Son, of my being accepted in the Beloved, for whom may I ever adore and love thee.

O my crucified Emanuel, thou *Thankſ-* ſovereign Inflamative of Love, *giving.* let the Remembrance of thy Death ſet all the Powers of my Soul on work,

that I may desire and pant after thee, that I may admire and adore thee, that I may take heavenly Delight in thy gracious Presence; that with Praise and Thanksgiving, and with a holy Triumph, I may receive thee into my Heart; there may I have Love, only Love, always Love, to entertain thee!

Charity. Lord, when I present myself, and my Love, as all the Gift I have to offer at thy Table, next to my Love to thee, and for the Sake of thy infinite Love to me, which I there remember, give me Grace to love my Neighbour, and to be in Charity with all Men, and to walk in Love, as thou hast loved us, and hast given thyself for us, an Offering and a Sacrifice to God, for a sweet-smelling Savour; for which all Love, all Glory, be to thee.

In forgiving. O most reconcileable Jesu, in this Memorial of thy Sufferings I see how thou didst forgive me, and didst love me when I was thy Enemy: O for thy dearest Love to me, give me Love to forgive all my Enemies, and to be at Peace with all the World,

World, as I deſire to be loved and forgiven, and to be at Peace with thee.

All that have any way injured me, O my God, I freely forgive for thy Sake; O do thou alſo forgive them: Incline them to brotherly Charity, and let them at laſt feel the Comfort of that Reconciliation thou didſt make upon the Croſs; for which I will ever adore and love thee.

O my God, if I have wrong- *Reſtoring.*
ed or injured my Neighbour, O give me Grace to beg his Pardon, and, as I have Opportunity, to make him Satisfaction and Reſtitution, according to my Power.

O crucified Saviour, whenever *Giving.*
I ſee thee in any of thy poor Members, hungry, or naked, or in Diſtreſs, O let the Remembrance of thy Love in dying for me, engage me to contribute all I can to their Relief: O may I ever be liberal in my Alms for thee, who wert ſo liberal of thy ineſtimable Blood for me!

Or this. From the ſame.

On the outward Elements.

I Adore thee, O bleſſed Jeſus, my Lord and my God, when I conſider what that Sacrament is, to which thou now inviteſt me, and of what Parts it conſiſts; of an outward and viſible Sign, and of an inward and ſpiritual Grace! For thou, Lord, who knoweſt our Infirmities, and how little able we are to conceive Things heavenly and ſpiritual, in Pity to our dark and feeble Apprehenſions, haſt ordained outward and obvious, and viſible Signs, to repreſent to our Minds thy Grace, which is inward and inviſible: Thou haſt ordained Bread and Wine, which is our corporal Food, to picture out to our Faith the Food of our Souls.

On the inward Part, or Thing ſignified.

I Know, O my God, that I muſt look through the outward Elements, and fix my Faith on that which they ſignify, and which is the inward and inviſible Grace.

But tell me, O thou whom my Soul loveth, how canſt thou give us thy Fleſh to eat?

Lord, thou haſt told me that thy Words, they are Spirit, and they are Life, and are therefore not carnally to be underſtood: Lord, I believe, help thou my Unbelief!

Lord, I believe that the Bread that we break, and the Cup that we drink, are not bare Signs only, but the Communion of thy Body and thy Blood, and Pledges to aſſure me of it; and I verily believe, that if with due Preparation I come to thy Table, as certainly as I receive the outward Signs, ſo

ſo certainly ſhall I receive the Thing ſignified; for which ineſtimable Bleſſing, O merciful Lord, do thou fit and prepare me. *Amen, Amen.*

Who inſtituted it?

I Adore thee, O bleſſed Jeſus, my Lord, and my God, when I conſider that this holy Sacrament was thy own Inſtitution: For it was thou, Lord, who, in the Night thou waſt betrayed, didſt take Bread, and after that the Cup, and didſt bleſs them, and give them to thy Diſciples. O bleſſed Saviour, let thy Divinity, thus ſtampt on it, ſtrike into my Soul an holy Awe and Reverence in approaching it: O create in me heavenly Diſpoſitions to celebrate ſo heavenly an Inſtitution! *Amen, Amen.*

For

For what End?

I Adore thee, O bleſſed Jeſus, my Lord, and my God, when I conſider for what End thou didſt inſtitute thy holy Sacrament, implied in thy own Command, *Do this in Remembrance of me.*

But what need this Command, O gracious Lord? Is it poſſible for me ever to forget thee, my Saviour, who haſt done ſo great Things for me?

Alas! alas! my own ſad Experience tells me it is:——Woe is me, every Temptation, every Vanity, is apt to make me forget thee, though thy own dying Words bid me remember thee!

But, O bleſſed Lord, for thy infinite Mercy's ſake, pardon all my ſtupid Forgetfulneſs and Ingratitude hitherto, and do thou now create in me ſuch a thankful and lively Remembrance of thy dying for me, that may excite

excite me to give up myſelf entirely to thee, as thou didſt give up thyſelf on the Croſs for me. *Amen, Amen.*

What Benefits we receive by it?

I Adore thee, O bleſſed Jeſu, my Lord and my God, when I conſider the Benefits which through thy Mercy we receive by thy holy Sacrament!

Glory be to thee, O Lord, who there makeſt thy own Body and Blood to become our ſpiritual Food, to ſtrengthen and refreſh our Souls!

Glory be to thee O Lord, who, by Faith in thy Blood, doſt myſtically unite us to thyſelf: For as nothing becomes one with our Bodies more than the bodily Food we eat, ſo nothing makes us become one with thee more, than when thou vouchſafeſt, by thy bleſſed Spirit, to become the very Life of our Souls.

Glory be to thee, O Lord, who art the Bread of Life, and by giving us thyſelf

thyſelf, doſt nouriſh our Souls to live the Life of Grace here, and wilt raiſe us up to Life everlaſting hereafter! Lord, do thou evermore give me this Bread. *Amen, Amen.*

Motives of Receiving.

O Bleſſed Saviour! what more powerful Motives can I have to perſuade me to communicate, than thy Command, and the admirable Effects of thy holy Sacrament!

But, alas! my corrupt Nature is apt to ſuggeſt to me low and baſe Inducements to this Duty; ſuch as are, Shame of not appearing as devout as my Equals, or the meer Cuſtom of the Place, or of the Seaſon!

But Lord, I do from my Heart renounce all theſe and the like carnal Conſiderations; and I come to thy Table to renew my baptiſmal Covenant with thee, of which thy Sacrament is a Seal.

I come to teſtify my Senſe of thy Love, O heavenly Father, in ſo loving the World as to give up thy only Son to die for me.

I come to teſtify my Faith in thee, and my Love toward thee, O bleſſed Saviour, and thankfully to commemorate thy wonderful Love in dying for me.

I come, Lord, to teſtify my Stedfaſtneſs in the Communion of thy Saints, and my Charity to all the World.

I come to thy Table, O Lord, out of the Senſe I have of the Want of that ſpiritual Food, to which thou there inviteſt me.

Alas! alas! I am ſoon apt to grow weary of well-doing: A few Prayers, every little Duty is apt to tire me, every ſlight Temptation is apt to overcome me; and I know there is no Food can ſtrengthen my Soul but thy Body, no Cordial can revive my drooping Obedience but thy Blood, and 'tis thy moſt bleſſed Body and Blood I hunger and thirſt

thirſt after. O gracious Lord, grant that I, and all that communicate with me, may feel thy bleſſed Spirit's ſaving and transforming Influences. O feed, O refreſh, O nouriſh our Souls with it to Life everlaſting, and that for thy own infinite Mercy ſake, which moved thee to offer up thy Body and Blood for us! *Amen, Amen.*

Prayer for Preparation.

BLeſſed Lord Jeſus! I even tremble when I conſider, that he that eateth and drinketh unworthily is guilty of thy Body and Blood, and eateth and drinketh Judgment to his own Soul; and this ſevere Sentence on unworthy Communicants, makes me afraid to come to thy Table.

But when I conſider that thy Sentence is as ſevere againſt thoſe who, being invited, refuſe to come; for thou haſt ſaid, they ſhall not taſte of thy Supper, and unleſs we eat thy Fleſh,

and drink thy Blood, we have no Life in us; I am then afraid to keep away.

But bleſſed be thy Mercy, O Lord; for in this Streight my Soul is in, thou art my Guide: Thou, by giving me this Opportunity of receiving, inviteſt me to thy Table: Thou calleſt me to ſeek thy Face, and my Heart replies, thy Face, Lord, will I ſeek!

If thou Lord, ſhould be extreme to mark what is done amiſs, alas! alas! I am then unfit, not only to communicate, but to ſay even my daily Prayers.

I know, Lord, that if I ſhould ſtay till I am worthy to come, I ſhould then never come; and therefore tho' I am unworthy of ſo unſpeakable a Mercy, yet I come to beg thy Grace to make me worthy, or at leaſt ſuch as thou wilt accept!

O bleſſed Jeſus, do thou ſo open my Eye of Faith to diſcern thy Body and Blood in the Holy Sacrament, do thou ſo diſpoſe my Soul at this Time to communicate, that I may feel all the happy Effects of thy own

divine

divine Inſtitution, that my Soul may receive ſuch laſting Impreſſions of thy Goodneſs, and be ſo raviſh'd with the Love of thee, and with the incomparable Delights of thy Service, and with ſuch an early Fore-taſte of Heaven, that all the Pleaſures of Sin, which in my growing Years may tempt me, may appear to me taſteleſs and unwelcome.

O heavenly Father, clothe me with the wedding Garment, even the compleat Righteouſneſs and Graces of my bleſſed Saviour, for then am I ſure to be a welcome Gueſt to thy Table, when I ſhall come thither in this beſt Robe, in the Likeneſs of thy only well-beloved Son, in whom thou art well pleaſed.

O heavenly Father, fill me with a lively Faith, profound Humility, filial Obedience, inflamed Affections, and univerſal Charity; O raiſe in my Soul all thoſe heavenly Tranſports of Zeal and Devotion, of Love and Deſire, of Joy and Delight, of Praiſe

and

and Thankſgiving, which become the Remembrance of a crucified Saviour, which become one redeemed by the Blood of an incarnate God, and that for his Sake only that redeemed me.

THE

THE

ORDER

FOR

ADMINISTRATION

OF THE

LORD's SUPPER.

After the Pattern of Biſhop Wilſon.

Communion.

LET your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven. St. *Matt.* v. 16.

Lay

Obſervations.

O Heavenly Father, ſend forth thy Light and thy Truth, and let the Light of thy holy Spirit ſhine into our Hearts that we may honour thee both by our Lives and by our Alms; and may'ſt thou be glorified by all thoſe that receive them!

Mag-

Communion.

Lay not up for yourſelves Treaſures upon Earth, where neither Ruſt and Moth doth corrupt, and where Thieves break through and ſteal: but lay up for yourſelves Treaſures in Heaven, where Ruſt nor Moth doth corrupt, and where Thieves do not break through and ſteal. St. *Matt.* vi. 19, 20.

Whatſoever ye would that Men ſhould do to you, even ſo do unto them; for this is the Law and the Prophets. St. *Matt.* vii. 12.

Not every one that ſaith unto me, Lord, Lord, ſhall enter

Obſervations.

Magnify the Power of thy Grace, O God, upon us by freeing our Souls from the Love of Riches. — Help us to ſet our Affections on Things above; and in all Time of our Wealth, as well as Tribulation, good Lord, deliver us.

May this Rule of Eternal Juſtice be ſo written, O Lord, upon the Tables of our Hearts, that Self-Love in all its various Shapes may never prevail upon us to tranſgreſs it!

Grant, O Lord, that we may never build our Hopes of Salvation upon an outward Profeſſion, but

Communion.

enter into the Kingdom of Heaven; but he that doth the Will of my Father, which is in Heaven. St. *Matt.* vii. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the Half of my Goods I give to the Poor; and if I have done any Wrong to any Man, I reſtore four-fold. St. *Luke* xix. 8.

He that ſoweth little, ſhall reap little; and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every Man do according as he is diſpoſed in his Heart; not grudgingly, or of Neceſſity;

Obſervations.

but help us to behave like Perſons that do indeed believe that Circumciſion is nothing, and Uncircumciſion is nothing, but that Faith working by Love is all in all.

O bountiful God, help me to imitate this Publican. Enable me firſt by thy Spirit to come down from my Self-righteouſneſs and receive thee into my Heart, and then enable me from Principles of Gratitude to be juſt and charitable according to the Ability thou giveſt me, and thereby let me evidence that Salvation is indeed come to my Houſe!

From a believing Proſpect that I ſhall reap plenteouſly, help me to ſow plenteouſly, O Lord, both in Spirituals and Temporals, to the utmoſt of my Power, for thy Mercy's Sake!

Communion.

ty; for God loveth a chearful Giver. 2 *Cor.* ix. 6, 7.

While we have Time, let us doGood unto all Men; and eſpecially unto them that are of the Houſhold of Faith. *Gal.* vi. 10.

Godlineſs is great Riches, if a Man be content with that he hath; for we brought nothing into the World, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

Charge them who are rich in this World, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good

Obſervations.

Bleſſed be God that I have yet Time! Lord give me an Heart to do Good, before the Night cometh when no Man can work.

Give me, O Lord, a renewed and contented Mind; and for the reſt, thy Will be done!

Lord make me rich in Faith, and for thy Mercy's Sake never ſuffer me to be rich in this World's Goods, unleſs thou doſt give me Grace to be rich alſo in good Works!

And

Communion.

good Foundation againſt the Time to come, that they may attain eternal Life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your Works, and Labour that proceedeth of Love, which Love ye have ſhewed for his Name's Sake, who have miniſtred unto the Saints, and yet do miniſter. *Heb.* vi. 10.

To do Good, and to diſtribute, forget not; for with ſuch Sacrifices God is well pleaſed. *Heb.* xiii. 16.

Whoſo hath this World's Good, and ſeeth

Obſervations.

And wilt thou, O Lord, remember thoſe for Good who ſpend and are ſpent for thee, thy Poor, and thy Miniſters? Help me then, O my God, to be wiſe for myſelf, and to be always abounding in the Work of the Lord, for as much as I know my Labour will not be in vain in the Lord!

Whatever I forget, O Lord, keep me from forgetting to do Good, and do thou graciouſly accept this Sacrifice of Love for Jeſus Chriſt's Sake.

From ſuch Hardneſs of Heart, and Contempt of thy poor Members,

Communion.

ſeeth his Brother have Need, and ſhutteth up his Compaſſion from him, how dwelleth the Love of God in him? 1 *John* iii. 17.

Give Alms of thy Goods, and never turn thy Face from any poor Man; and then the Face of the Lord ſhall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy Power. If thou haſt much, give plenteouſly: if thou haſt little, do thy Diligence gladly to give of that little; for ſo gathereſt thou thyſelf a good Reward in the Day of Neceſſity. *Tob.* iv. 8, 9.

He

Obſervations.

Good Lord deliver me!

Keep me, O Lord, for thy dear Son's Sake, from provoking thee thus to turn away thy Face from me!

Bleſſed be thy Name, O righteous Father, for judging not according to the Greatneſs of the Gift, but the Diſpoſition and Heart of the Giver. Make me, therefore, an Iſraelite indeed, and then, tho' I have but two Mites, I believe, (Lord help my Unbelief) that they will be accepted in and thro' thy beloved Son.

Lord

Communion.	*Obſervations.*
He that hath Pity upon the Poor, lendeth unto the Lord: and look, what he layeth out, it ſhall be paid him again. *Proverbs* xix. 17.	Lord, we have nothing but what we receive from thy bountiful Hands, and yet thou doſt command us to write thee down our Debtor for what we give to thy Poor. Oh how great is thy Goodneſs, and how great is thy Beauty!
Bleſſed be the Man that provideth for the Sick and Needy: the Lord ſhall deliver him in the Time of Trouble. *Pſalm* xli. 1.	Keep me, O Lord, from all idle and vain Expences that I may always have the more to give to him that needeth. At the Hour of Death, and in the Day of Judgment, Good Lord deliver me.
Let us pray for the whole State of Chriſt's Church militant here in Earth.	Lord enlarge my Heart and help me to pray in Faith and Love for thy great Name's Sake.

ALmighty and ever-living God, who by thy holy Apoſtle haſt taught us to make Prayers and Supplications, and to give Thanks for all Men; we

humbly beſeech thee moſt mercifully (to accept our Alms and Oblations, and) to receive theſe our Prayers, which we offer unto thy divine Majeſty; beſeeching Thee to inſpire continually the univerſal Church with the Spirit of Truth, Unity, and Concord; and grant that all they that do confeſs thy holy Name, may agree in the Truth of thy holy Word, and live in Unity and godly Love. We beſeech Thee alſo to ſave and defend all Chriſtian Kings, Princes, and Governours; and eſpecially thy Servant GEORGE, our King, that under him we may be godly and quietly governed: And grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently adminiſter Juſtice, to the Puniſhment of Wickedneſs and Vice, and to the Maintenance of thy true Religion and Virtue. Give Grace, O Heavenly Father, to all Biſhops and Curates, that they may, both by their Life and Doctrine, ſet forth thy true and lively Word, and rightly and duly adminiſter thy holy Sacraments.

And

And to all thy People give thy heavenly Grace, and eſpecially to this Congregation here preſent, that with meek Heart, and due Reverence, they may hear and receive thy holy Word, truly ſerving Thee in Holineſs and Righteouſneſs all the Days of their Life. And we moſt humbly beſeech Thee, of thy Goodneſs, O Lord, to comfort and ſuccour all them, who in this tranſitory Life are in Trouble, Sorrow, Need, Sickneſs, or any other Adverſity. And we alſo bleſs thy holy Name, for all thy Servants departed this Life in thy Faith and Fear; beſeeching Thee to give us Grace ſo to follow their good Examples, that with them we may be Partakers of thy heavenly Kingdom. Grant this, O Father, for Jeſus Chriſt's Sake, our only Mediator and Advocate. *Amen.*

Communion.

Rubrick.

At the Time of the Celebration of the Communion, the Communicants being conveniently placed for the Receiving of the Holy Sacrament, the Prieſt ſhall ſay this Exhortation:

Obſervations.

And a glorious Exhortation it is, dear Communicant; ponder it in thy Heart, both before and after receiving.—And the Good Lord write it thereon by his bleſſed Spirit.—For be aſſured, without an experimental Feeling of what thou art herein exhorted to, thou can'ſt neither be a worthy Partaker of Chriſt's Table here, nor be duly prepared to ſit down with him in the Kingdom of Heaven hereafter.

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood

Communion.

Directions and *Devotions.*

Blood of our Saviour Chriſt, muſt conſider how St. *Paul* exhorteth all Perſons diligently to try and examine themſelves, before they preſume to eat of that Bread, and drink of that Cup. For, as the Benefit is great, if with a true penitent Heart, and lively Faith, we receive that holy Sacrament; for then we ſpiritually eat the fleſh of Chriſt, and drink his Blood; *then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us*; ſo is the Danger great, if we receive the ſame unworthily: --- For then we are guilty of the Body and Blood of Chriſt our Saviour: we eat and drink

Here ſay ſecretly— Lord, grant that I, and all here preſent, may experimentally know what this being one with, and dwelling in thee, means.--

Communion.

drink our own Damnation, not conſidering the Lord's Body; we kindle God's Wrath againſt us; we provoke him to plague us with divers Diſeaſes, and ſundry Kinds of Death. --- Judge therefore yourſelves, Brethren, that ye be not judged of the Lord; repent ye truly for your Sins paſt; have a lively and ſtedfaſt Faith in Chriſt our Saviour; amend your Lives, and be in perfect Charity with all Men, ſo ſhall ye be meet Partakers of thoſe holy Myſteries. ——

And above all Things ye muſt give moſt humble and hearty Thanks to God the Father, the Son, and the Holy Ghoſt, for the

Directions and *Devotions.*

Suffer us not, O Lord, to draw theſe Judgments upon ourſelves by going preſumptiouſly and unprepared to thy Table.—

I believe, Lord help mine Unbelief.

Bleſſed be the glorious Trinity for our Redemption!

In

Communion.

the Redemption of the World, by the Death and Paſſion of our Saviour Chriſt, both God and Man; who did humble himſelf even to the Death upon the Croſs, for us miſerable Sinners, who lay in Darkneſs, and the Shadow of Death, that he might make us the Children of God, and exalt us to everlaſting Life. And to the End that we ſhould always remember the exceeding great Love of our Maſter, and only Saviour Jeſus Chriſt, thus dying for us, and the innumerable Beneſits, which, by his precious Blood-ſhedding he hath obtained to us; he hath inſtituted and ordained holy Myſteries, as Pledges

Directions and *Devotions.*

In theſe thy Sufferings, O Jeſus, may we ſee the Puniſhment due to us Sinners!

Bleſſed be thy holy Name, for this Inſtance of thy Love and Concern for Sinners, leſt they ſhould forget themſelves and Thee!

May

Communion.

Pledges of his Love, and for a continual Remembrance of his Death, to our great and endleſs Comfort.

ToHim therefore, with the Father and the Holy Ghoſt, let us give (as we are moſt bounden) continual Thanks, ſubmitting ourſelves wholly to his holy Will and Pleaſure, and ſtudying to ſerve him in true Holineſs and Righteouſneſs all the Days of our Life. *Amen.*

Directions and *Devotions.*

May we never forget this invaluable Bleſſing! — May we never neglect this Way of preſerving the Remembrance of it.

Communion.

Rubrick.

Then ſhall the Prieſt ſay to them that come to receive the holy Communion:

Obſervations.

What Caution is here uſed leſt any ſhould ruſh unprepared on this holy Ordinance! The Church, not

Observations.

not content with the former Exhortation, adds this moſt encouraging and at the ſame Time inſtructive Invitation—Who but a Perſon that is wilfully ignorant, or extremely hardened, can, after hearing this, *dare* to approach the Table of the Lord; and know at the ſame Time, that he either lives in any habitual known Sin, or indulges wilful Malice and Hatred in his Heart?

Communion.

YE that do truly and earneſtly repent you of your Sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God,

Obſervations.

Lord, I repent, help my Impenitence!

Help me to forgive, as I hope to be forgiven.

Strengthen.

Communion.

God, and walking from henceforth in his holy Ways; draw near with Faith, and take this holy Sacrament to your Comfort, and make your humble Confession to Almighty God, meekly kneeling upon your Knees.

Observations.

Strengthen me to do this, O Lord, for thy great Name's Sake.

Lord, we come at thy Ministers Call, O do thou help us to bow the Knee of our Souls, as well as our Bodies, so shall we be accepted in thy Sight, O Lord our Strength and our Redeemer.

Rubrick.

Then shall this general Confession be made in the Name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the Peopl humbly kneeling upon their

Observations.

Most aptly doth this Confession follow after the foregoing Exhortation and Invitation. Here the Minister is directed to kneel as well as the People— A proper Posture for Sinners making a publick Confession of their Faults before him, who is of purer Eyes than to behold Iniquity with the least Approbation.

Communion.	*Obſervations.*
their Knees, and ſaying:	probation.— God give all that uſe it to feel what they ſpeak in their Hearts, ſo ſhall they be duly prepared for the following moſt ſolemn Declaration of Pardon.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all Things, Judge of all Men! we acknowledge and bewail our manifold Sins and Wickedneſs, which we from Time to Time moſt grievouſly have committed, by Thought, Word, and Deed, againſt thy divine Majeſty, provoking moſt juſtly thy Wrath and Indignation againſt us. We do earneſtly repent, and are heartily ſorry for theſe our Miſdoings: The Remembrance of them is grievous unto us: The Burden of them is intolerable. Have Mercy upon us, have Mercy upon us, moſt merciful Father; for thy Son our Lord Jeſus Chriſt's Sake, forgive us

all that is past; and grant that we may ever hereafter serve and please thee, in Newness of Life, to the Honour and Glory of thy Name, through Jesus Christ our Lord. *Amen.*

Rubrick.

Then shall the Priest (or Bishop present) stand up; and, turning himself to the People, pronounce this Absolution:

Observations.

Here the Minister stands (that being a most authorative Posture) and in a declarative and scriptural Manner pronounces a general Pardon, which every Communicant who hath honestly and sincerely made the foregoing Confession may safely apply to himself. God help thee, O devout Communicant, so to do!

Com-

Communion.

ALmighty God, our Heavenly Father, who of his great Mercy hath promiſed Forgiveneſs of Sins to all them that with hearty Repentance, and true Faith, turn unto him, have Mercy upon you; pardon and deliver you from all your Sins; confirm and ſtrengthen you in all Goodneſs; and bring you to everlaſting Life, through Jeſus Chriſt our Lord! *Amen.*

Obſervations.

Confirm, O God, in Heaven, what hath now been done by thy Miniſter on Earth; and by thy bleſſed Spirit, ſeal me and all here preſent unto the Day of everlaſting Redemption.

Then shall the Priest say:

Communion.

Hear what comfortable Words our Saviour Christ saith unto all that truly turn unto him:

Observations.

How aptly doth this Exhortation and the ensuing Texts of Scripture immediately follow this Absolution! Lest any should doubt of God's Willingness to pardon, give Grace and Life eternal to all them that with hearty Repentance and true Faith turn unto him; these encouraging Words first of our Lord himself, then of *Paul*, who was a Persecutor, and then of *John* the beloved Disciple, are set before the doubting or discouraged Communicant. — God make them as comfortable as they are encouraging to all that use and hear them!

Com-

Communion.

COme unto me, all that travel, and are heavy laden; and I will refresh you. St. *Matt.* xi. 28.

So God loved the World, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting Life. St. *John*, iii. 16.

Hear also what St. *Paul* saith:

This is a true Saying, and worthy of all Men to be received, that Christ Jesus came into the World to save Sinners. 1 *Tim.* i. 15.

Hear also what St. *John* saith:

Observations.

Lord Jesus, lo I come, be it unto me according to thy Word.

Oh, what Manner of Love is this! Lord I believe, help mine Uubelief!

Of whom I am the Chief. Lord Jesus, do thou therefore youchsafe to save me.

Communion.	*Observation.*
If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous; and he is the Propitiation for our Sins. 1 *John* ii. 1, 2.	Lord Jeſus, I have ſin'd, be thou my Advocate with the Father, and give me to know that thou haſt been a Propitiation for my Sins in particular. So ſhall I with the greater Boldneſs approach thy holy Table.

After which the Prieſt ſhall proceed, *Saying,*	And very juſtly after Confeſſion made, Pardon pronounced, and ſuch comfortable Paſſages of Scripture produced to confirm it.

Lift up your Hearts.

Anſw. *We lift them up unto the Lord.*

Prieſt. Let us give Thanks unto our Lord God.

Anſw. *It is meet and right ſo to do.*

Then ſhall the Prieſt turn to the Lord's Table, and ſay,

IT is very meet, right, and our bounden Duty, that we ſhould at all Times, and in all Places, give Thanks unto thee, O Lord, holy Father, Almighty everlaſting God!

Here

Here ſhall follow the proper Preface, according to the Time, if there be any ſpecially appointed; or elſe immediately ſhall follow,

Communion.

THerefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name; evermore praiſing Thee, and ſaying, Holy, Holy, Holy, Lord God of Hoſts, Heaven and Earth are full of thy Glory. Glory be to Thee, O Lord moſt High! *Amen.*

Obſervations.

Suppoſing this Doxology to be uſed with true Devotion, both by Miniſter and People, muſt it not give them a ſweet Prelibation of that happy State, wherein they hope e're long to be employed in aſcribing Glory to the moſt adorable Trinity for ever more?

Proper

Proper Prefaces.

Upon Chriſtmas-Day, *and ſeven Days after.*

BEcauſe thou didſt give Jeſus Chriſt, thine only Son, to be born as at this Time for us, who by the Operation of the Holy Ghoſt was made very Man, of the Subſtance of the Virgin Mary his Mother, and that without Spot of Sin, to make us clean from all Sin. Therefore with Angels, &c.

Obſervations.

In ſome Churches this Cuſtom is kept up, and tho' not generally practiſed, yet cannot well be contemned, if we conſider that the Primitive Chriſtians received the Holy Sacrament every Day. May the Lord revive a Primitive Spirit, and then we ſhall not be afraid of receiving this glorious Pledge of a Redeemer's Love too frequently.

Upon

Upon Eaſter-Day, *and ſeven Days after.*

BUt chiefly are we bound to praiſe thee, for the glorious Reſurrection of thy Son Jeſus Chriſt our Lord: For he is the very Paſchal Lamb which was offered for us, and hath taken away the Sin of the World; who by his Death hath deſtroyed Death; and by his Riſing to Life again, hath reſtored to us everlaſting Life. Therefore with Angels and Archangels, &c.

Upon Aſcenſion-Day, *and ſeven Days after.*

THro' thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious Reſurrection, manifeſtly appeared to all his Apoſtles; and in their Sight aſcended up into Heaven, to prepare a Place for us; that where he is, thither we might alſo aſcend, and reign with him in Glory. Therefore with Angels, &c.

Upon

Upon Whitſunday, *and ſix Days after.*

THrough Jeſus Chriſt our Lord, according to whoſe moſt true Promiſe the Holy Ghoſt came down as at this Time, from Heaven with a ſudden great Sound, as it had been a mighty Wind, in the likeneſs of fiery Tongues, lighting upon the Apoſtles, to teach them, and to lead them into all Truth; giving them both the Gift of divers Languages, and alſo Boldneſs with fervent Zeal, conſtantly to preach

Communion.

the Goſpel unto all Nations; whereby we have been brought out of Darkneſs and Error, into the clear Light, and true Knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, &c.

Upon the Feaſt of Trinity, *only.*

WHO art one God, one Lord; not one only Perſon, but three Perſons in one Subſtance. For that which we be-

lieve

Communion.

lieve of the Glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any Difference or Inequality. Therefore with Angels, &c.

After each of which Prefaces ſhall immediately be ſung or ſaid, as above.

THerefore with Angels, and Archangels, &c.

Rubrick.

Then ſhall the Prieſt, kneeling down at the Lord's Table, ſay, in the Name of all them that ſhall receive the Communion, this Prayer following:

Obſervations.

How ſweetly, and yet as it were how inſenſibly do both People and Prieſt come down from the Mount of Praiſe to the Valley of Humiliation, in this following truly Apoſtolick Prayer!— Attend,

Obſervations:

tend, O dear Communicant, with the utmoſt Earneſtneſs of Soul, and if thou can'ſt indeed ſay, that the Words are the Language of thy Heart, doubt not of going with the ſelf-condemn'd Publican down to thy Houſe juſtified.

Communion.

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own Righteouſneſs, but in thy manifold and great Mercies. We are not worthy ſo much as to gather up the Crumbs under thy Table. But thou art the ſame Lord, whoſe Property is always to have Mercy. Grant us, therefore, gracious Lord, ſo to eat the Fleſh of thy dear Son Jeſus Chriſt, and to drink his Blood, that our ſinful Bodies may be made clean by his Body, and our Souls

Souls washed through his most precious Blood, and that we may ever more dwell in him, and he in us. *Amen.*

Rubrick.

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may, with the more Readiness and Decency, break the Bread before the People, and take the Cup into his Hands, he shall say the Prayer of Consecration, as followeth:

Observations.

Here the Minister resumes his authoritive Posture, as being about in a solemn Manner to consecrate, or set a-part the Bread and Wine for a holy Use. During this Space, O devout Communicant, thou may'st give vent to thy Heart in the following or like Manner.

GLorious Jesus —— O do thou set thy Amen to our Petitions; and now thy Servant is about to take the Bread and Cup in thy Name, and set them apart for a sacramental Use: O grant that I, and all who are here present, may by Faith receive the Thing signified, and thereby find by happy Experience, that thy Flesh is Meat indeed, and thy Blood Drink indeed to our Souls.

ALmighty God, our heavenly Father, who of thy tender Mercy didſt give thine only Son Jeſus Chriſt to ſuffer Death upon the Croſs for our Redemption, who made there (by his one Oblation of himſelf once offered) a full, perfect, and ſufficient Sacrifice, Oblation, and Satisfaction, for the Sins of the whole World; and did inſtitute, and, in his holy Goſpel, command us to continue a perpetual Memory of that his precious Death, until his Coming again; hear us, O merciful Father, we moſt humbly beſeech thee; and grant that we, receiving theſe thy Creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſt's holy Inſtitution, in Remembrance of his Death and Paſſion, may be Partakers of his moſt bleſſed Body and Blood; who, in the ſame Night that he was betrayed, took Bread; and when he had given Thanks, he brake it, and gave it to his Diſciples, ſaying, Take, eat: This is my Body, which is

Here the Prieſt is to take the Paten into his Hands.

And here to break the Bread.

is given for you: Do this in Remembrance of me. Likewiſe, after Supper he took the Cup; and, when he had given Thanks, he gave it to them, ſaying, Drink ye all of this; for this is my Blood of the New Teſtament, which is ſhed for you, and for many, for the Remiſſion of Sins: Do this, as oft as ye ſhall drink it, in Remembrance of me. *Amen.*

And here to lay his Hand upon all the Bread.

Here he is to take the Cup into his Hand:

And here to lay his Hand upon every Veſſel (be it Chalice or Flagon) in which there is any Wine to be conſecrated.

LOrd, as thy Servant hath, by putting his Hands on the Bread and Wine, ſet them a-part for a holy Purpoſe, ſo would I now, by Faith, lay all my Burdens upon thee, who didſt bear our Sins in thy own Body upon the Tree. ——Bleſſed be thy Name, for another Opportunity of doing this in Remembrance of thee. —— O may I count it my higheſt Honour to do it often. — And do thou, O bleſſed Spirit, ſend down thy Bleſſing upon this Means, and make it a Channel, whereby thou wilt convey thy Grace, and Earneſt of eternal Salvation to all our Souls.

Com-

Communion.

When the Miniſter delivereth the Bread to any one, he ſhall ſay:

Obſervations.

As an unapplied Chriſt is no Chriſt at all. — The Miniſter, after having received himſelf, makes a particular Application of the Elements of Bread and Wine to each individual Communicant, in very emphatic, but not too ſtrong Terms, ſuppoſing all to have uſed the forgoing Parts of the Office with a ſincere Heart.

The

Communion.

The Body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy Body and Soul unto everlaſting Life!— Take and eat this in Remembrance that Chriſt died for thee; and feed on him in thy Heart by Faith, with Thankſgiving.

Obſervations.

Amen! Lord Jeſus, Amen! Come in thou bleſſed of the Lord, come in.—— Now help me to appropriate thy Righteouſneſs to my poor ſtarving Sin-ſick Soul.—Now, now, Lord Jeſus, let me know what it is to ſup with thee.—— O Lord, evermore give me Faith to believe with my Heart, ſo will I make Confeſſion of thee with my Lips, and praiſe thy Name whilſt I have my Being. —— Make no long tarrying, O my God!

Rubrick.

And the Miniſter that delivereth the Cup to any one, ſhall ſay:

The Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve

Amen!—— May the Blood of the Lord Jeſus Chriſt cleanſe me from the Guilt and Power of all my Sins!— And O do thou now dear Redeemer, help

Communion.

ſerve thy Body and Soul unto everlaſting Life!— Drink this in Remembrance that Chriſt's Blood was ſhed for thee; and be thankful.

Obſervations.

help me to look to thee whom I have pierc'd, and tho' thou doſt let me know that thou haſt forgiven me, Lord grant that I may never forgive myſelf.— Oh help me to look and mourn, to look and love.— Bleſſing, and Honour, and Glory, and Thankſgiving, and Power be unto God, and unto the Lamb, for ever and ever.

HEre the devout Communicant may uſe, as his own Diſcretion will direct, or Time allow, ſome Parts of thoſe devout Exerciſes which are ſubjoined to the Communion Office, and are purpoſely broke into Paragraphs. But it will be ſtill better, if the Communicant can pray and praiſe out of the Abundance of his own Heart. And here I wou'd adviſe him immediately after Receiving, to be particularly earneſt with God for the Conqueſt over the Sin that

that doth moſt eaſily beſet him, as well as for thoſe Graces which he ſtands moſt in need of. He ſhould here alſo be particularly importunate for Bleſſings, for any of his near and dear Relations, Friends, and Acquaintance, as well as for himſelf. For ſurely, if ever we may hope for Acceptance of our Prayers, it muſt be when we have been receiving the ſacred Symbols of his moſt bleſſed Body and Blood, who having given us himſelf, doubtleſs, will with himſelf, freely give us all Things.

Rubrick.

Then ſhall the Prieſt ſay the Lord's Prayer, the People repeating after him every Petition.

Obſervations:

All having communicated, moſt properly are they called upon to join in repeating the Lord's Prayer, wherein we are taught to call God our Father. For ſurely if ever we have Acceſs to him with Boldneſs, and can juſtly cry Abba Father,

Obſervation.

ther, it muſt be when we have been confeſſing our Sins, and not only have had a Pardon pronounced by the Miniſter, but applied and ſealed to us in the Elements of Bread and Wine.

OUR Father, which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation. But deliver us from Evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

After

After ſhall be ſaid as followeth:

Obſervations.

Both theſe following Evangelical Collects, (eſpecially the firſt) O devout Communicant, may the Spirit of the Living God write upon the Table of thy Heart! For they contain a moſt ſolemn and awful Oblation of our whole ſelves (and that too, out of Love and Gratitude) to God.—— Surely thoſe who uſe this without devoting themſelves ſincerely, do indeed drink Judgment to themſelves.—For what do they leſs than commit the horrid Crime of *Ananias* and *Sappbira* over again? Aſſuredly they lie, not only unto Man, but unto God.——From this, O Communicant, may the Good Lord deliver thee!

O Lord and heavenly Father, we, thy humble Servants, entirely deſire thy fatherly Goodneſs mercifully to accept this our Sacrifice of Praiſe and

Thanksgiving; most humbly beseeching thee to grant, that by the Merits and Death of thy Son Jesus Christ, and through Faith in his Blood, we and all thy whole Church may obtain Remission of our Sins, and all other Benefits of his Passion. *And here we offer and present unto thee, O Lord, ourselves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice unto thee*; humbly beseeching thee, that all we, who are Partakers of this holy Communion, may be fulfilled with thy Grace and heavenly Benediction. And altho' we be unworthy, thro' our manifold Sins, to offer unto thee any Sacrifice, yet we beseech thee to accept this our bounden Duty and Service; not weighing our Merits, but pardoning our Offences, thro' Jesus Christ our Lord; by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto thee, O Father Almighty, World without End. *Amen.*

Or this:

ALmighty and ever-living God, we moſt heartily thank thee, for that thou doſt vouchſafe to feed us, who have duly received theſe holy Myſteries, with the ſpiritual Food of the moſt precious Body and Blood of thy Son our Saviour Jeſus Chriſt; and doſt aſſure us thereby of thy Favour and Goodneſs towards us; and that we are very Members incorporate in the myſtical Body of thy Son, which is the bleſſed Company of all faithful People; and are alſo Heirs through Hope of thy everlaſting Kingdom, by the Merits of the moſt precious Death and Paſſion of thy dear Son. And we moſt humbly beſeech thee, O heavenly Father, ſo to aſſiſt us with thy Grace, that we may continue in that holy Fellowſhip, and do all ſuch good Works as thou haſt prepared for us to walk in, through Jeſus Chriſt our Lord, to whom with thee, and the Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

Then ſhall be ſaid or ſung:

Obſervations.

This is done in Imitation of our Lord, who ſung a Hymn after he had appointed this his laſt Supper. It is a Hymn moſt excellent in its Kind, and if ſung or ſaid with Fervour and Devotion, by a large Number of Communicants, muſt give them ſome faint Idea at leaſt of the Fervour of the heavenly Hoſt, who were heard to ſing the firſt Part of it when the Saviour of Mankind was firſt brought into the World.

GLory be to God on high, and in Earth Peace, Good-will towards Men! We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give Thanks to thee for thy great Glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jeſu Chriſt; O Lord God, Lamb of God,

Son

Communion.

Son of the Father, that takeſt away the Sins of the World, have mercy upon us. Thou that takeſt away the Sins of the World, have mercy upon us. Thou that takeſt away the Sins of the World, receive our Prayer. Thou that ſitteſt at the Right hand of God the Father, have mercy upon us.

For thou only art holy; Thou only art the Lord: Thou only, O Chriſt, with the Holy Ghoſt, art moſt High in the Glory of God the Father. *Amen.*

Rubrick.

Then the Prieſt, (or Biſhop, if he be preſent) ſhall let them depart with this Bleſſing:

Obſervations.

Thus the Prieſt under the Law, after the daily Sacrifice, by God's eſpecial Command, *Numb.* vi. 24. diſmiſſed the People. — And thus our Lord, when he was about to aſcend to his Father and our Father, his God and our God, took Leave of his beloved Diſciples. — And he, *Luke* xxiv. 50. led them out as far as *Bethany*, and bleſſed them. — Doubt not therefore, O

Obſervations.

Communicant, if thou haſt been a ſincere Partaker of this holy Communion, but that this ſame Lord will alſo bleſs thee.—— Thou may'ſt then go to thy Houſe in Peace, and if thou haſt Time and Opportunity, pour out thy Heart in ſecret when thou returneſt home. —— But if, on account of thy Situation in Life, neither Time or Opportunity immediately ſerve, be not uneaſy, only labour to keep up a lively Senſe of Chriſt in thy Heart, remembering that he only is a worthy Communicant and a Chriſtian indeed, who whether he eats or drinks, or whatſoever he doth, doth all to the Glory of God.

Communion.

THE Peace of God, which paſſeth all Underſtanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jeſus

Communion.

ſus Chriſt our Lord! And the Bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always! *Amen.*

COLLECTS.

ASSIST us mercifully, O Lord, in theſe our Supplications and Prayers, and diſpoſe the Way of thy Servants towards the Attainment of everlaſting Salvation; that, among all the Changes and Chances of this mortal Life, they may ever be defended by thy moſt gracious and ready Help, through Jeſus Chriſt our Lord. *Amen.*

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech Thee, to direct, ſanctify, and govern both our Hearts and Bodies in the Ways of thy Laws, and in the Works of thy Com-

Commandments, that through thy moſt mighty Protection, both here and ever, we may be preſerved in Body and Soul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

GRant, we beſeech Thee, Almighty God, that the Words which we have heard this Day with our outward Ears, may, thro' thy Grace, be ſo grafted inwardly in our Hearts, that they may bring forth in us the Fruit of good Living, to the Honour and Praiſe of thy Name, through Jeſus Chriſt our Lord. *Amen.*

PRevent us, O Lord, in all our Doings with thy moſt gracious Favour, and further us with thy continual Help, that in all our Works begun, continued, and ended in Thee, we may glorify thy holy Name, and finally by thy Mercy obtain everlaſting Life; through Jeſus Chriſt our Lord. *Amen.*

Almighty

Communion.

ALmighty God, the Fountain of all Wiſdom, who knoweſt our Neceſſities before we aſk, and our Ignorance in aſking; We beſeech Thee to have Compaſſion upon our Infirmities; and thoſe Things which for our Unworthineſs we dare not, and for our Blindneſs we cannot aſk, vouchſafe to give us, for the Worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt promiſed to hear the Petitions of them that aſk in thy Son's Name, we beſeech Thee mercifully to incline thine Ear to us, that have made now our Prayers and Supplications unto Thee; and grant that thoſe Things which we have faithfully aſked according to thy Will, may effectually be obtained, to the Relief of our Neceſſity, and to the Setting forth of thy Glory, through Jeſus Chriſt our Lord. *Amen.*

DEVO-

DEVOTIONS

Immediately after RECEIVING,

From Biſhop *Ken.*

GLory be to Thee, O Jeſus, my Lord and my God, for thus feeding my Soul with thy moſt bleſſed Body and Blood; O let thy heavenly Food tranſfuſe new Life, and new Vigour into my Soul, and into the Souls of all that communicate with me, that our Faith may daily increaſe, that we may all grow more humble and contrite for our Sins, that we may all love Thee, and ſerve Thee, and delight in Thee, and praiſe Thee more fervently, more inceſſantly than ever we have done heretofore! *Amen, Amen.*

Oh

Oh the Depth of the Riches of thy Love, bleſſed Lord, how unutterable is thy Mercy, and thy Love paſt finding out!

O all ye holy Angels, behold and wonder! Wretched Man hath ſinned againſt God, and God himſelf has ſuffered the Sinner's Puniſhment.

O ye bleſſed Hoſt of Heaven, who rejoice at the Converſion of one ſingle Sinner, adore and praiſe my crucified Saviour, who died for the Sins of the World; adore and praiſe that unknown Sorrow, that wonderful Love, which you yourſelves muſt needs admire!

O my gracious Lord, let my Heart be now full of the Senſe of thy Love, and what have I to return to Thee but Love again? 'Tis all I have to offer Thee, accept it, O merciful Lord, imperfect as it is, and do thou daily heighten my Senſe of thy Love to me, that I may daily heighten my Love to Thee!

O

O thou infinite Lover of Souls, with all my Heart I love, I praiſe, I adore thy Love to me, but alas, I can never do it enough!

O do Thou at laſt, gracious Lord, tranſlate me to thy Kingdom of Glory, that there I may love Thee, to the utmoſt Capacity of a Creature, and praiſe Thee to all Eternity. *Amen*, Lord Jeſus, *Amen*, *Amen*!

MEDITATIONS on thoſe Words of the Creed, *Suffered under Pontius Pilate, was crucified and dead.* To be uſed whilſt others are receiving, as Time will allow. From the ſame.

Suffered.

Chriſt's Life of Sorrow. I Believe, O adorable Love, that thy whole Life was made up of Sufferings, and that for ſinful

ful Man, and in particular for me: O let me never ceaſe to adore and love thee.

It was for us Sinners, O tendereſt Love, that in thy very Infancy thou waſt circumciſed, and deſigned by *Herod* for Slaughter, and forced to fly into *Egypt*; and therefore I praiſe and love thee.

It was for us Sinners, that thou, O afflictedLove, wert, all thy Life long, a Man of Sorrows, and acquainted with Grief; that thou waſt perſecuted and reviled, deſpiſed and rejected, and hadſt not where to lay thy Head; and therefore I am bound to praiſe and love thee.

It was for us Sinners, that thou, O compaſſionate Love, when thou tookeſt on thee our Nature, waſt touched with a Feeling of our Infirmities, and waſt in all Points tempted like as we are, yet without Sin; that thou mighteſt the more affectionately pity the weak, and ſuccour the tempted; and therefore I praiſe and love thee.

It was for us Sinners, that thou, O beneficent Love, didſt go about doing Good, preaching Repentance, publiſhing the glad Tidings of Salvation, ſending thy Diſciples, confirming thy heavenly Doctrine by many glorious Miracles, and illuſtrating it by a god-like Example. All thy Life is full of Attractives of ſweeteſt Love and Pity to us Sinners; which kindly and forcibly conſtrain us to praiſe and love thee.

O moſt exuberant Love, how amiable are all thy Graces! O fill my Heart with thy Love, and transform me into thy Likeneſs, that I may all my Life long imitate thy perfect Obedience, unſpotted Holineſs, unchangeable Reſolution, univerſal Charity, uninterrupted Devotion, Contempt of the World, Heavenly-mindedneſs, gracious Condeſcenſion, ardent Zeal for thy Father's Glory, and unbounded Love, and that for the Sake of that deareſt Love, which inclined thee to become incarnate for me.

Unde

Under Pontius Pilate.

I Believe, O my Lord and my God, that tho' thou didſt ſuffer all thy Life long, yet thy greateſt Sufferings were under the *Roman* Governor of *Judea*, *Pontius Pilate*; I believe all thoſe mighty Sufferings; but am as little able to expreſs the Greatneſs of them, as I am the Greatneſs of thy Love, which moved thee to ſuffer: All I can do is to love and to praiſe thee. *His Sufferings previous to his Crucifixion.*

How great were thy Sufferings, O Saviour of the World! when the very Apprehenſion of them made thy Soul very heavy, exceeding ſorrowful, even to Death; made thee offer up Prayers with ſtrong Crying and Tears; that if it were thy Father's Will, the Cup might paſs from thee; threw thee into an Agony and bloody Sweat, inſomuch that there was an Angel ſent from Heaven on Purpoſe to ſtrengthen thee. O thou agonizing Love! Impreſs on my Heart ſo tender a Senſe of

thy Sufferings for me, that I may agonize with thee, that I may feel all thy Sorrows, that though I cannot ſweat Blood like thee, I may diſſolve into Tears for thee, that I may love and ſuffer with thee throughout every Part of thy Paſſion.

O ſuffering Jeſus, when my Meditations follow thee from the Garden to Mount *Calvary*, I would grieve, and I would love all the Way.

I would grieve, and I would love, when I ſee thee, O incarnate God, who couldſt command more than twelve Legions of Angels for thy Reſcue, out of Love to Sinners, and in particular to me, one of the vileſt of all that Number, humbling thyſelf to be apprehended, and bound by the rude Soldiers, as a Malefactor.

I would grieve, and I would love, when I ſee thee, O gracious Lord, for my Sake, betrayed by the treacherous Kiſs of *Judas*, denied by *Peter*, and forſaken of all thy Diſciples.

I would grieve, and I would love, when I ſee thee, O ſpotleſs Innocence, out

out of Love to me, dragged to *Annas*, and *Caiaphas*, the High Prieſt; when I ſee thee accuſed by falſe Witneſſes, arraigned and condemned.

I would grieve, and I would love, when I ſee thee, O divine Majeſty, out of Love to me, ſpit upon, and blindfolded, and buffeted, and mocked, ſent to *Pilate*, an infidel Judge, then to wicked *Herod*, who, with his Men of War, ſet thee at naught, arrayed thee in a white Robe of Mockery, and ſent thee again to *Pilate*.

I would grieve, and I would love, O injured Goodneſs, when I ſee thee, though declared innocent by the very Traitor *Judas*, who, out of Horror for his Crime, went and hanged himſelf, though declared innocent by *Pilate* himſelf, the Judge to whom thine Enemies appealed, yet worried to Death by the Clamours of the Rabble, that cried out, *crucify*, *crucify*; when I ſee *Barabbas*, a Traitor and a Murderer, preferred before thee.

I would grieve, and I would love, when I ſee thee, O Lover of Souls, for

my Sake, moſt unjuſtly given up into the Hands of infidel Soldiers, to be ſtript naked, and tied to a Pillar, and ſcourged; to ſee the Plowers plowing on thy Back, and making long Furrows.

I would grieve, and I would love, O King of Heaven, when I ſee thee, out of Love to me, humbling thyſelf to be arrayed in Purple, with a Reed in thy Hand; when I ſee thee crowned with Thorns, to multiply thy Torments; when I ſee thee mocked by barbarous Wretches, with their bended Knee, and with Hail, King of the *Jews*.

I would grieve, and I would love, when I ſee thee, O Lord God, whom the Angels worſhip, ſpit upon again, and buffeted, and for my Sake made the extreme Scorn, and Contempt, and Sport, of thy inſolent and inſulting Enemies; and though ſtill declared innocent by *Pilate*, yet ſurrendered to the unrelenting Cruelty of the Multitude, to be crucified.

My

My Lord, my God, my Saviour, with all my Heart I would love and adore thy infinite Love and Benignity to Sinners: With all my Heart I would lament and deteſt the Hatred and Outrage of Sinners to thee.

Was crucified.

I would grieve, and I would love, O ſorrowful Jeſus, when I ſee thee, for my Sake, oppreſſed with the Weight of thy own Croſs, till thy tender Body, quite ſpent with Sufferings, ſunk under it. *His Crucifixion.*

I would grieve, and I would love, O thou great Martyr of Love, when, for my Sake, I ſee thy virgin Body ſtript naked, thy Hands and thy Feet nailed to the Croſs; when I ſee thee crucified between two Thieves, and numbered with the Tranſgreſſors; when I ſee Gall given thee to eat, and Vinegar to drink.

I wou'd grieve, and I wou'd love, when I ſee thee, O incarnate Deity, hanging on the Croſs, and for my Sake, by thy own People, in the Height of thy Anguiſh, derided, reproached, and blaſphemed, with wagging their Heads, mocked by the Soldiers, and by the impenitent Thief.

I wou'd grieve, and I wou'd love, when I ſee thee, O God bleſſed for ever more, O Fountain of all Bleſſing, hang bleeding on the Croſs, and made a Curſe for me; how does my Indignation ſwell againſt the Injuſtice, and Ingratitude, Inhumanity of the Jews, who could thus cruelly treat ſo unreproachable an Innocence, ſo amiable a Charity, ſo compaſſionate a Saviour!

But alas! alas! it was the Sinner, O Love incarnate, rather than the Jew, that betrayed, that derided, and blaſphemed, and tortured, and crucified thee; the Sins of lapſed Mankind, and particularly my Sins, they were thy Tormentors; and therefore from my

my Heart, I would bewail, deteſt, and abjure them.

My Lord, and my God, inſtil penitential Love into my Soul, that I may grieve for my Sins, which grieved thee; that I may love thee for ſuffering for us Sinners, who occaſioned all thy Griefs: O may I always love thee, O may I never grieve thee more!

Dead.

I Would grieve, and I would love, O bleeding Love, when I ſee thee on the Croſs, quite ſpent with Pain and Anguiſh, when I ſee thee in thy dying Pangs, commending thy Spirit into the Hands of thy heavenly Father, bowing thy Head, and giving up the Ghoſt. Thou, O Lord of Life, didſt for us Sinners humble thyſelf to Death, even to the Death of the Croſs, a Death of utmoſt Shame and Ignominy, and of Torment inſupportable: *His Death.*

portable: All Love, all Glory, be to thee.

Was ever any Sorrow, O crucified Lord, like that Sorrow my Sins created in thee!

Was ever any Love, outraged Mercy, like that Love thou didſt ſhew in dying for Sinners!

All the Frame of Nature, O dying Saviour, fell into Convulſions at the Crucifixion of thee, their great Creator: The Sun was darkened, the Veil of the Temple was rent from the Top to the Bottom, the Earth quaked, the Rocks clave aſunder, the Bodies of dead Saints roſe out of their Graves, inſomuch that the Centurion and infidel Soldiers acknowledged thee to be the Son of God: Then waſt thou lovely, and glorious, and adorable, in thy loweſt Humiliation: All Love, all Praiſe, be to thee.

His unknown Sufferings.

Thy bodily Sufferings, O Almighty Love, were intolerable, but yet thy inward were far greater. I would grieve, I would love, I would melt all over, when I hear thee

thee on the Croſs crying out, " My " God, my God, why haſt thou for- " ſaken me?" Ah ſinful Wretch that I am! how infinite and unconceivable were the inward Dolours and Agonies thou didſt undergo for us Sinners, when thou didſt tread the Wine-preſs of thy Father's Wrath alone, when it pleaſed thy own moſt beloved Father to bruiſe thee, and to put thee to Grief, when the Iniquities of the World were laid on thee, and my numerous Sins increaſed thy Load, and heightened thy Torment; when thy own Deity withdrew all Conſolation from thee; when God, offended by our Sins, did afflict thee in the Day of his fierce Anger! No Sufferings, no Love, was ever like unto thine for me; no Grief, no Love, but my own, ſhould exceed mine for thee.

For whom, O unutterable Goodneſs, didſt thou ſuffer the extreme Bitterneſs of Sorrow, but for the vileſt of all thy Creatures, ſinful Man, and for me, one of the worſt of Sinners? and therefore I praiſe and love thee.

For

For what End didſt thou ſuffer, O moſt ardent Charity, but to ſave Sinners from all Things that were deſtructive; the Curſe of the Law, the Terrors of Death, the Tyranny of Sin, the Powers of Darkneſs, and eternal Torments; to purchaſe for us all Things conducible to our Happineſs, Pardon, Righteouſneſs, Grace, Conſolation and Acceptance, and the everlaſting Joys and Glories of the Kingdom of Heaven? and therefore I praiſe and love thee.

Out of what Motive didſt thou ſuffer, O boundleſs Benignity, but out of thy own preventing Love, free Mercy, and pure Compaſſion? and therefore I praiſe and love thee.

When no other Sacrifice could atone thy Father's Anger, O thou beloved Son of God, and reconcile divine Juſtice and Mercy together, but the Sacrifice of God incarnate, who, as Man, was to die, and to ſuffer in our Stead; as God, was to merit and make Satisfaction for our Sins; 'twas then that thou, O God the Son, didſt become Man,

Man, the very meaneſt of Men; didſt take upon thee the Form of a Servant, and didſt on the Croſs ſhew us the Myſtery and the Miracle of Love, God crucified for Sinners, and Sinners redeemed by the Blood of God.

O thou propitious Wonder, God incarnate on the Croſs, by what Names ſhall I adore thee? All are too ſhort, too ſcanty, to expreſs thee; Love only, nothing but Love, will reach thee: Thou art Love! O Jeſu, thou art all Love: O tendereſt, O ſweeteſt, O pureſt, O deareſt Love, ſoften, ſweeten, refine, love me, into all Love like thee!

By the Love of thy Croſs, O Jeſu, I live; in that only may I glory! That above all Things may I ſtudy! That before all Things may I value! By the Love of thy Croſs may I take up my Croſs daily, and follow thee! O help me to torment and crucify thoſe ſinful Affections and Luſts, which tormented and crucified thee; and if thy Love calls me to it, enable me to ſuffer even

Death for thee, as thou haſt done for me.

How illuſtrious and amiable were thy Graces, amidſt all thy Sufferings, O thou afflicted Jeſu! I admire, and I love, thy profound Humility, unwearied Patience, Lamb-like Meekneſs, immaculate Innocence, invincible Courage, abſolute Reſignation, compaſſionate Love of Souls, and perfect Charity to thy Enemies. O my Love, I cannot love thee; but I muſt deſire, above all things, to be like my Beloved: O give me Grace to tread in thy Steps, and conform me to thy Divine Image, that the more I grow like thee, the more I may love thee, and the more I may be loved by thee.

Or this. From the ſame.

O Thou, my crucified Saviour, Glory be to thee, for cauſing thy Sufferings to be regiſtered in the Goſpel: There

There I have read and remember the Wonders and Triumphs of thy almighty Love, for which I will always adore and praiſe thee.

I remember, O gracious Lord, how thou, who thoughteſt it no Robbery to be equal with God, waſt made in the Faſhion of frail Man, of the vileſt and moſt contemptible of Men: For thou tookeſt on thee the Form of a very Servant. I remember how many Reproaches and Contradictions, and Blaſphemies and Perſecutions, thou didſt endure from a wicked and perverſe Generation, and all this to ſave us ſinful Men.

O Lord Jeſus, was ever Sorrow like unto thy Sorrow? Worthy art thou, O Lamb, that was ſlain, to receive Power and Riches, and Wiſdom and Strength, and Honour and Glory, and Bleſſing.

I remember, O gracious Lord, how thou didſt endure a moſt bitter Agony, and didſt ſweat great Drops of Blood, falling to the Ground: How thou,

who art God above all, bleſſed for ever, was treacherouſly betrayed, and apprehended, and bound as a Malefactor: How thou waſt ſet at nought by *Herod*, and his Men of War; and forſaken of all thy Diſciples, and denied by *Peter*, and all this to ſave us ſinful Men!

O Lord Jeſus, was ever, &c.

I remember how thou, O God of Truth, waſt accuſed by falſe Witneſſes: How thou, whom all the Angels adore, waſt blindfolded and buffeted, and mocked, and ſpit upon, and ſtript naked, and ſcourged, and all this that we might be healed by thy Stripes, and to ſave us ſinful Men.

O Lord Jeſus, was ever, &c.

I remember, Lord, how thou, that art the great Judge of Heaven and Earth, waſt thyſelf dragged to the Judgment-ſeat, and condemned: How thou, O King of Heaven, was crowned with Thorns, and oppreſt with the

Weight

Weight of thy own Croſs, and all this to ſave us ſinful Men!

O Lord Jeſus, was ever, &c.

I remember, O bleſſed Saviour, how thou, who art the Lord of Glory, and the ſole Author of Life, waſt put to a moſt ignominious Death: How thy Hands and thy Feet were nailed to a Croſs: How thou was crucified between two Thieves, and numbered with the Tranſgreſſors: How thou hadſt a Portion given thee to imbitter thy very laſt Gaſp, and all this to ſave us ſinful Men!

O Lord Jeſus, was ever, &c.

I remember, O gracious Lord, how, when thou wert hanging on the very Croſs, thou waſt ſcoffed at and reviled: How infinitely then thou wert afflicted, and bruiſed, for our Tranſgreſſions, when the Iniquities of us all were laid on thy Shoulders: How thou didſt then expreſs an Anguiſh greater than all the Tortures of thy Crucifixion, when thou didſt cry out, My God, my

God, why haſt thou forſaken me? And how thou didſt at the laſt give up the Ghoſt, and die thyſelf, that we might live.

O Lord Jeſus, was ever, &c.

I unfeignedly believe, O gracious Lord, that thou didſt ſuffer all this for ſinful Men, and in particular for me, when we were all thy utter Enemies, and had nothing in us to move thee to pity us, but our extreme Miſery; nothing to move thee to ſave us, but our great Unworthineſs, and thy greater Mercy.

Was there ever Sorrow like that which my Lord and my God endured for me?

Was there any Love like to that Love my Lord and my God hath ſhewed me?

A Thankſ-

A Thankſgiving, when returned home.

From the ſame.

O How plentiful is thy Goodneſs, my Lord, and my God, which thou haſt laid up for thoſe that fear thee, which thou haſt laid up for thoſe that put their Truſt in thy Mercy!

Was it not Love infinite enough, deareſt Lord, to give thyſelf for me on the Croſs? Was not that Sacrifice of thyſelf ſufficient to expiate the Sins of the World? What, Lord, couldſt thou then do more for me?

All the mighty Hoſt of Heaven ſtood amazed to ſee the Blood of God ſhed; to ſee their King of Glory, to whom, from the firſt Moment of their being, they had ſung their Hallelujahs, nailed to a Croſs; and all this to ſave Sinners!

Sure, Lord, none of all thoſe bleſſed Spirits, with all the glorious Illuminations they had, could ever have imagined

gined how thou couldſt give thyſelf more to us than thou haſt done.

And yet, for all this, thou haſt wrought new Miracles of Love for us; and, as if it had not been Love enough to have given thyſelf for us on the Croſs, thou haſt found out a way to give thyſelf to us in the holy Sacrament, to unite thyſelf to us with the moſt intimate Union that 'tis poſſible to conceive; to become the very Food, the Life, the Strength, the Support of my Soul; to become one with me, to become the very Soul of my Soul!

O Lord God, this is ſo unconceivable a Bleſſing, this is ſo divine an Union, that the very Angels, who ſo much deſire to look into the great Myſtery of our Redemption, who learn thy manifold Wiſdom from thy Church, and frequent the Places of thy publick Worſhip, do croud around us, and, with awful Admiration, contemplate the holy Sacrament!

What Thanks then, gracious Lord, can I return to thee, for thoſe Wonders of Love thou haſt ſhewed to me,

a wretched

a wretched Sinner, which the very Angels, who never ſinned, ſo much admire!

O deareſt Lord, raiſe thou my Devotion to the higheſt Pitch it can poſſibly reach, to praiſe thee; enlarge my Soul to its utmoſt Extent to love thee!

How can I evermore offend ſuch Riches of Mercy, as are in thee, O crucified Saviour! And yet, whilſt I carry this Body of Sin about me, I fear I ſhall: But, Lord, I do, from my Heart, renounce and abhor all Things that diſpleaſe thee; and I reſolve, thro' thy Strength, to reſiſt all Temptations, and to become as totally thine, as my frail Nature will permit me.

O gracious Lord, who haſt ſo infinitely loved us, and given us everlaſting Conſolation, and good Hope thro' Grace, comfort my Heart, and for ever eſtabliſh it, in every good Word and Work!

Bleſſing and Honour, and Glory and Power, be unto him that ſitteth on the Throne, and unto the Lamb for ever!

Rejoice

Rejoice in the Lord Jeſus, O my Soul; for of him cometh my Salvation.

I will love thee, O Lord my King, and I will praiſe thy Name for ever and ever!

Glory be to thee, O Lord God, for giving me this bleſſed Opportunity of coming to thy Table, and approaching thy Throne. O grant I may never more pollute my Soul, which, I truſt, thou haſt made thy Temple to reſide in, who art the God of Purity!

Praiſe the Lord, O my Soul; while I live will I praiſe the Lord; as long as I have any Being, I will ſing Praiſes unto thee, O bleſſed Saviour, my King and my God.

O gracious Lord, pardon all my Failings, accept all my Prayers and Praiſes, and ſupply all my Wants, which I ſum up in thy own bleſſed Words, *Our Father*, &c.

The E N D.

SACRAMENTAL HYMNS,

EXTRACTED

From ſeveral Authors.

HYMM I.

'TWas on that dark, that doleful Night,
When Pow'rs of Earth and Hell aroſe
Againſt the Son of God's Delight,
And Friends betray'd him to his Foes:

Before the mournful Scene began,
He took the Bread, and bleſs'd, and brake:
What Love thro' all his Actions ran!
What wond'rous Words of Grace he ſpake!

This is my Body broke for Sin,
Receive and eat the living Food:
Then took the Cup, and bleſs'd the Wine;
'Tis the new Cov'nant in my Blood.

" Do this, (he cry'd) 'till Time ſhall end,
" In Mem'ry of your dying Friend;
" Meet at my Table, and record
" The Love of your departed Lord.

Jeſus,

Jeſus, thy Feaſt we celebrate,
We ſhew thy Death, we ſing thy Name,
'Till thou return, and we ſhall eat
The Marriage-Supper of the Lamb.

HYMN II.

JESUS invites his Saints
To meet around his Board;
Here pardon'd Rebels ſit and hold
Communion with their LORD.

For Food he gives his Fleſh;
He bids us drink his Blood:
Amazing Favour! Matchleſs Grace
Of our deſcending GOD!

Let all our Pow'rs be join'd,
His glorious Name to raiſe;
Pleaſure and Love fill ev'ry Mind,
And ev'ry Voice be Praiſe.

HYMN III.

HOW ſweet and awful is the Place,
With CHRIST within the Doors,
While everlaſting Love diſplays
The choiceſt of her Stores.

Here ev'ry Bowel of our GOD
With ſoft Compaſſion rolls;
Here Peace and Pardon bought with Blood,
Is Food for dying Souls.

While all our Hearts and all our Songs
Join to admire the Feaſt,

Each

Each of us cry with thankful Tongues,
LORD, why was I a Gueſt?

'Twas the ſame Love that ſpread the Feaſt,
That ſweetly drew us in;
Elſe we had ſtill refus'd to taſte,
And periſh'd in our Sin.

HYMN IV.

THE Mem'ry of our dying LORD
Awakes a thankful Tongue:
How rich he ſpread his royal Board,
And bleſs'd the Food, and ſung!

Happy the Men that eat this Bread,
But double-bleſs'd was he
That gently bow'd his loving Head,
And lean'd it, LORD, on Thee.

By Faith the ſame Delights we taſte
As that great Fav'rite did,
And ſit and lean on Jeſus' Breaſt,
And take the heav'nly Bread!

Come, the dear Day, the glorious Hour,
That brings our Souls to Reſt!
Then we ſhall need theſe Types no more,
But dwell at th' heav'nly Feaſt.

HYMN V.

WE ſing th' amazing Deeds
That Grace divine performs;

Th' eternal GOD comes down, and bleeds,
To nouriſh dying Worms.

The Banquet that we eat
Is made of heav'nly things;
Earth hath no Dainties half ſo ſweet
As our Redeemer brings.

Th' angelick Hoſt above
Can never taſte this Food;
They feaſt upon their Maker's Love,
But not a Saviour's Blood.

Salvation to the Name
Of our adored CHRIST:
Thro' the wide Earth his Grace proclaim,
His Glory in the High'ſt.

HYMN VI.

LORD, we adore thy bounteous Hand,
And ſing the ſolemn Feaſt,
Where ſweet celeſtial Dainties ſtand
For ev'ry willing Gueſt.

The Food's prepar'd by heav'nly Art,
The Pleaſure's well refin'd;
They ſpread new Life thro' ev'ry Heart,
And chear the drooping Mind.

Shout and proclaim the Saviour's Love,
Ye Saints that taſte his Wine;
Join with your kindred Saints above,
In loud Hoſanna's join.

A thou-

A thouſand Glories to the God
That gives ſuch Joy as this;
Hoſanna! Let it ſound abroad,
And reach where Jeſus is.

HYMN VII.

SITTING around our Father's Board,
We raiſe our tuneful Breath;
Our Faith beholds our dying Lord,
And dooms our Sins to Death.

We ſee the Blood of Jeſus ſhed,
Whence all our Pardons riſe;
The Sinner views th' Atonement made,
And loves the Sacrifice.

Thy cruel Thorns, thy ſhameful Croſs,
Procure us heav'nly Crowns:
Our higheſt Gain ſprings from thy Loſs;
Our Healing, from thy Wounds.

Oh! 'tis impoſſible that we,
Who dwell in feeble Clay,
Should equal Suff'rings bear for thee,
Or equal Thanks repay.

HYMN VIII.

HOW are thy Glories here diſplay'd,
Great God! how bright they ſhine,
While, at thy Word, we break the Bread,
And pour the flowing Wine!

Here thy avenging Juſtice ſtands,
And pleads its dreadful Cauſe;
Here ſaving Mercy ſpreads her Hands
Like JESUS on the Croſs.

Dear Saviour, change our Faith to Sight,
Let Sin for ever die;
Then ſhall our Souls be all Delight,
And ev'ry Tear be dry.

HYMN IX.

COME let us join, and take, and eat
The heav'nly everlaſting Meat
For fainting Souls prepar'd;
Fed with the living Bread divine
Diſcern we in the ſacred Sign
The Body of the LORD.

The inſtruments that bruis'd him ſo
Were broke and ſcatter'd long ago,
The Flames extinguiſh'd were,
But JESUS' Death is ever new,
He whom in Ages paſt they ſlew
Doth ſtill as ſlain appear.

Th' Oblation ſends as ſweet a Smell,
Ev'n now it pleaſes God as well
As when it firſt was made;
The Blood doth now as freely flow,
As when his Side receiv'd the Blow
That ſhew'd him newly dead.

Then let our Faith adore the Lamb
To-day as yeſterday the ſame,
In thy great Off'ring join,

Par-

Partake the ſacrificial Food,
And eat thy Fleſh, and drink thy Blood,
And live for ever thine.

HYMN X.

COME Holy Ghoſt, ſet to thy Seal,
Thine inward Witneſs give,
To all our waiting Souls reveal
The Death by which we live.

Spectators of the Pangs divine
O that we now may be;
Diſcerning in the ſacred Sign
His Paſſion on the Tree.

Give us to hear the dreadful Sound
Which told his mortal Pain,
Tore up the Graves, and ſhook the Ground,
And rent the Rocks in twain.

Repeat the Saviour's dying Cry
In ev'ry Heart ſo loud,
That ev'ry Heart may now reply
This was the Son of GOD!

HYMN XI.

JESU, ſuff'ring Deity,
Can we help remembring Thee,
Thee, whoſe Blood for us did flow,
Thee, who died'ſt to ſave thy Foe!

Thee Redeemer of Mankind,
Gladly now we call to Mind,
Thankfully thy Grace approve,
Take the Tokens of thy Love.

This for thy dear Sake we do,
Here thy bloody Paſſion ſhew,
Till thou doſt to Judgment come,
Till thy Arms receive us home.

HYMN XII.

LAMB of God, whoſe bleeding Love
We thus recall to Mind,
Send the Anſwer from above,
And let us Mercy find;
Think on us, who think on Thee,
And ev'ry ſtruggling Soul releaſe:
O remember Calvary,
And bid us go in Peace.

By thine agonizing Pain,
And bloody Sweat, we pray,
By thy dying Love to Man,
Take all our Sins away.
Burſt our Bonds, and ſet us free,
From all Iniquity releaſe:
O remember Calvary,
And bid us go in Peace.

Let thy Blood, by Faith apply'd,
The Sinner's Pardon ſeal,
Speak us freely juſtify'd,
And all our Sickneſs heal:

By thy Paſſion on the Tree
Let all our Griefs and Troubles ceaſe:
O remember Calvary,
And bid us go in Peace.

Never will we hence depart,
Till thou our Wants relieve,
Write Forgiveneſs in our Heart,
And all thine Image give:
Still our Souls ſhall cry to Thee
Till perfected in Holineſs;
O remember Calvary,
And bid us go in Peace.

HYMN XIII.

HEARTS of Stone, relent, relent,
Break, by Jeſus' Croſs ſubdu'd,
See his Body mangled, rent,
Cover'd with a Gore of Blood!
Sinful Soul, what haſt thou done?
Murther'd GOD's eternal Son!

Yes, our Sins have done the Deed,
Drove the Nails that fix him here,
Crown'd with Thorns his ſacred Head,
Pierc'd him with the Soldier's Spear.
Made his Soul a Sacrifice;
For a ſinful World he dies.

Shall we let him die in vain?
Still to Death purſue our GOD?
Open tear his Wounds again,
Trample on his precious Blood?
No; with all our Sins we'd part,
Saviour, give a broken Heart!

HYMN XIV.

IN an accepted Time of Love
To thee, O JESUS, we draw near,
Wilt thou not now the Veil remove,
And meet thy mournful Followers here,
Who humbly at thy Altar lie,
And wait to find thee paſſing by?

Tho bid'ſt us call thy Death to Mind,
But thou muſt give the ſolemn Pow'r,
Come then thou Saviour of Mankind,
And bring that laſt tremendous Hour,
And ſtand in all thy Wounds confeſt,
And wrap us in thy bloody Veſt.

With reverential Faith we claim
Our Share in thy great Sacrifice:
Come, O thou all-atoning Lamb,
Revive us by thy dying Cries.
Apply to All thy healing Blood,
And let each ſay, my LORD, my GOD!

HYMN XV.

'TIS done! th' atoning Work is done:
JESUS the World's Redeemer dies!
All Nature feels th' important Groan
Loud ecchoing thro' the Earth and Skies;
The Earth doth to her Center quake,
And Heav'n as Hell's deep Gloom is black!

The Temple's Veil is rent in twain,
While JESUS meekly bows his Head,
The Rocks reſent his mortal Pain,
The yawning Graves give up their Dead,
The Bodies of the Saints ariſe,
Reviving as their Saviour dies.

And ſhall not we his Death partake,
In ſympathetic Anguiſh groan?
O Saviour let thy Paſſion ſhake
Our Earth, and rend our Hearts of Stone.
To ſecond Life our Souls reſtore,
And wake us that we ſleep no more.

HYMN XVI.

JESU, dear, redeeming LORD,
Magnify thy dying Word,
In thine Ordinance appear,
Come, and meet thy Followers here.

In the Rite thou haſt enjoin'd
Let us now our Saviour find,
Drink thy Blood for Sinners ſhed,
Taſte thee in the broken Bread.

Thou our faithful Hearts prepare,
Thou thy pard'ning Grace declare,
Thou that haſt for Sinners dy'd,
Shew thyſelf the Crucify'd!

All the Pow'r of Sin remove,
Fill us with thy perfect Love,
Stamp us with the Stamp divine,
Seal our Souls for ever thine.

HYMN XVII.

LORD of Life, thy Followers ſee
Hung'ring, thirſting after Thee:
At thy ſacred Table feed;
Nouriſh us with living Bread.

Chear us with immortal Wine,
Heavenly Suſtenance divine:
Grant us now a freſh Supply;
Now relieve us, or we die.

HYMN XVIII.

SINNER, with Awe draw near,
And find thy Saviour here;
In his Ordinances ſtill:
Touch his ſacramental Cloaths,
Preſent in his Power to heal;
Virtue from his Body flows.

His Body is the Seat
Where all our Bleſſings meet,
Full of unexhauſted Worth;
Still it makes the Sinner whole,
Pours divine Effuſions forth,
Life to each believing Soul.

Pardon, and Power, and Peace,
And perfect Righteouſneſs,
From that ſacred Fountain ſprings;
Waſh'd in his all-cleanſing Blood,
Riſe, ye Worms, to Prieſts and Kings,
Riſe in CHRIST, and reign with GOD.

HYMN XIX.

HOW richly is the Table ſtor'd
Of JESUS, our redeeming LORD!
Melchiſedeck and Aaron join,
To furniſh out the Feaſt divine.

JESUS appears to ſacrifice,
The Fleſh and Blood himſelf ſupplies:
Enter'd the Veil his Death he pleads,
And bleſſes all our Souls, and feeds.

'Tis here he meets the faithful Line,
Suſtains us with his Bread and Wine;
We feel the double Grace is given,
And gladly urge our Way to Heaven.

HYMN XX.

THOU very Paſchal Lamb,
Whoſe Blood for us was ſhed,
Through whom we out of Egypt came!
Thy ranſom'd People led.

Angel of Goſpel Grace,
Fulfil thy Character,
To guard and feed the choſen Race,
In Iſrael's Camp appear.

Throughout the Deſart-way
Conduct us by thy Light;
Be Thou a cooling Cloud by Day,
A chearing Fire by Night.

Our

Our fainting Souls ſuſtain
With Bleſſings from above,
And ever on thy People rain
The Manna of thy Love.

HYMN XXI.

BLEST be the Lord, for ever bleſt,
Who bought us with a Price,
And bids his ranſom'd Servants feaſt
On his great Sacrifice.

Thy Blood was ſhed upon the Croſs,
To waſh us white as Snow;
Broken for us thy Body was,
To feed our Souls below.

Now on the ſacred Table laid,
Thy Fleſh becomes our Food;
Thy Life is to our Souls convey'd
In ſacramental Blood.

We eat the Offerings of our Peace,
The hidden Manna prove,
And only live t' adore and bleſs
Thine all-ſufficient Love.

HYMN XXII.

HAPPY the Man, to whom 'tis given
To eat the Bread of Life in Heaven:
This Happineſs in CHRIST we prove,
Who feed on his forgiving Love.

HYMN

HYMN XXIII.

FATHER, the Grace we claim,
The double Grace beſtow'd,
On all who truſt in him that came
By Water and by Blood.

JESU, the Blood apply,
The Righteouſneſs bring in;
Us by thy Dying juſtify,
And waſh out all our Sin.

Spirit of Faith, come down,
Thy Seal with Power ſet to;
The Banquet by thy Preſence crown,
And prove the Record true:

Pardon and Grace impart:
Come quickly from above,
And witneſs now in every Heart,
That God is perfect Love.

HYMN XXIV.

SEARCHER of Hearts, in ours appear,
And make, and keep them all ſincere;
Or draw us burthen'd to thy Son,
Or make him to his Mourners known.

Thy promis'd Grace vouchſafe to give,
As each is able to receive;
The bleſſed Grief to all impart,
Or Joy, or Purity of Heart.

Our helpleſs Unbelief remove,
And melt us by thy pard'ning Love;
Work in us Faith, or Faith's Increaſe,
The Dawning, or the perfect Peace.

Give each, to Thee as ſeemeth beſt;
But meet us all at thy own Feaſt:
Thy Bleſſings in the Means convey,
Nor empty ſend one Soul away.

HYMN XXV.

AUTHOR of our Salvation, Thee
With lowly thankful Hearts we praiſe;
Author of this great Myſtery,
Figure and Means of ſaving Grace.

The ſacred true effectual Sign,
Thy Body and thy Blood it ſhews;
The glorious Inſtrument divine,
Thy Mercy and thy Strength beſtows.

Our Spirits drink a freſh Supply,
And eat the Bread ſo freely given,
'Till borne on Eagle's Wings we fly,
And banquet with our LORD in Heaven.

HYMN XXVI.

JESU, at whoſe ſupreme Command
We thus approach to GOD,
Before us in thy Veſture ſtand,
Thy Veſture dipt in Blood.

Obedient

Obedient to thy gracious Word,
We break the hallow'd Bread,
Commemorate Thee, our dying LORD,
And truſt on Thee to feed.

Now, Saviour, now thyſelf reveal,
And make thy Nature known;
Affix the ſacramental Seal,
And ſtamp us for thine own.

The Tokens of thy dying Love,
O let us all receive,
And feel the quick'ning Spirit move,
And ſenſibly believe.

HYMN XXVII.

O THE Depth of Love divine!
Th' unfathomable Grace!
Who ſhall ſay how Bread and Wine
Grace into Man conveys!
How the Bread CHRIST's Fleſh imparts,
How the Wine tranſmits his Blood,
Fills his faithful Peoples Hearts
With all the Life of GOD!

Sure and real is the Grace,
The Manner be unknown;
Only meet us in thy Ways,
And perfect us in One:
Let us taſte the heav'nly Powers,
LORD, we aſk for nothing more;
Thine to bleſs, 'tis only ours
To wonder and adore.

HYMN XXVIII.

HOW long, O LORD, ſhall we
In vain lament for Thee!
Come, and comfort them that mourn;
Come, as in the ancient Days,
In thine Ordinance return,
In thine own appointed Ways.

Come to thy Houſe again,
Nor let us ſeek in vain:
This the Place of meeting be.
To thy weeping Flock repair,
Let us here thy Beauty ſee,
Find Thee in the Houſe of Prayer.

Let us with ſolemn Awe
Nigh to thine Altar draw,
Taſte Thee in the broken Bread,
Drink Thee in thy myſtic Wine;
Now the gracious Spirit ſhed,
Fill us now with Love divine.

HYMN XXIX.

LAMB of God, for whom we languiſh,
Make thy Grief, our Relief,
Eaſe us by thine Anguiſh.

O our agonizing Saviour,
By thy Pain, let us gain
God's eternal Favour.

In thine own Appointments bleſs us,
Meet us here, now appear,
Our almighty JESUS.

Let the Ordinance be ſealing,
Enter now, claim us Thou
For thy conſtant Dwelling.

Fill the Heart of each Believer;
We are thine, Love divine,
Reign in us for ever.

HYMN XXX.

JESU, we thus obey
Thy laſt and kindeſt Word;
Here, in thine own appointed Way,
We come to meet our LORD.
The Way thou haſt enjoin'd,
Thou wilt therein appear:
We come with Confidence to find
Thy ſpecial Preſence here.

Our Hearts we'd open wide
To make the Saviour room:
And lo! the Lamb, the Crucify'd,
The Sinner's Friend is come.
His Preſence makes the Feaſt;
Oh may our Boſoms feel
The Glory not to be expreſs'd,
The Joy unſpeakable.

HYMN XXXI.

CHRIST, our Paſſover, for us
Is offer'd up and ſlain!
Let him be remember'd thus
By ev'ry Soul of Man:
We are bound above the reſt
His Oblation to proclaim;
Keep we then the ſolemn Feaſt,
And banquet on the Lamb.

JESUS, Maſter of the Feaſt,
The Feaſt itſelf thou art,
Now receive thy meaneſt Gueſt,
And comfort every Heart:
Give us living Bread to eat,
Manna that from Heav'n comes down;
Fill us with immortal Meat,
And make thy Nature known.

In this barren Wilderneſs
Thou haſt a Table ſpread,
Furniſh'd out with richeſt Grace,
Whate'er our Souls can need:
Still ſuſtain us by thy Love,
Still thy Servants Strength repair,
'Till we reach the Courts above,
And feaſt for ever there.

HYMN XXXII.

O What a Soul-tranſporting Feaſt
Doth this Communion yield!
Remembering here thy Paſſion paſt,
We with thy Love are fill'd.

O let

O let us ſtill the Earneſt feel,
Th' unutterable Peace;
This loving Spirit be the Seal
Of our eternal Bliſs!

HYMN XXXIII.

IN JESUS we live, in JESUS we reſt,
And thankful receive his dying Requeſt;
The Cup of Salvation his Mercy beſtows,
And from his dear Paſſion our Happineſs flows.

With myſtical Wine he comforts us here,
And gladly we join, 'till JESUS appear,
With hearty Thankſgiving his Death to record;
The Living, the Living ſhould ſing of the Lord.

He hallow'd the Cup which now we receive,
The Pledge of our Hope with JESUS to live,
(Where Sorrow and Sadneſs ſhall never be found)
With Glory and Gladneſs eternally crown'd.

The Fruit of the Vine, (the Joy it implies)
Again we ſhall join to drink in the Skies,
Exult in his Favour, our Triumph renew;
And I, ſaith the Saviour, will drink it with you.

HYMN XXXIV.

THEE, King of Saints, we praiſe,
For this our living Bread,
Nouriſh'd by thy preſerving Grace,
And at thy Table fed.

Yet ſtill an higher Seat
We in thy Kingdom claim,
Who here begin by Faith to eat
The Supper of the Lamb.

That glorious heav'nly Prize,
Oh may we all attain,
And in the Palace of the Skies
With Thee for ever reign.

HYMN XXXV.

WHITHER ſhould our full Souls aſpire,
At this tranſporting Feaſt?
They never can on Earth be higher,
Or more compleatly bleſt.

To Heav'n the myſtic Banquet leads;
Let us to Heaven aſcend,
And bear this Joy upon our Heads,
'Till it in Glory end:

'Till all who truly join in this,
The Marriage-ſupper ſhare,
Enter into their Maſter's Bliſs,
And feaſt for ever there.

HYMN XXXVI.

TAKE and eat, the Saviour ſaith,
This my ſacred Body is!
Him we take and eat by Faith,
Feed upon that Fleſh of his:

All

All the Benefits receive,
Which his Paſſion did procure;
Pardon'd by his Grace we live,
Grace which makes Salvation ſure.

Title to eternal Bliſs,
Here his precious Death we find;
This the Pledge, the Earneſt this,
Of the purchas'd Joys behind:
Here he gives our Souls a Taſte,
Heaven into our Hearts he pours;
Still believe, and hold him faſt,
GOD and CHRIST, and all is ours.

HYMN XXXVII.

ALL hail, thou ſuff'ring Son of GOD,
Who didſt theſe Myſteries ordain;
Communion of thy Fleſh and Blood,
Sure Inſtruments thy Grace to gain;
Type of the heav'nly Marriage-feaſt,
Pledge of our everlaſting Reſt.

JESU, thine own with Pity ſee,
Our helpleſs Unbelief remove;
Impower us to remember Thee,
Give us the Faith that works by Love:
The Faith which Thou haſt given Increaſe,
And ſeal us up in glorious Peace.

HYMN XXXVIII.

ETERNAL Spirit, gone up on high,
Bleſſings for Mortals to receive,
Send down thoſe Bleſſings from the Sky,
To us thy Gifts and Graces give:

With

With holy Things our Mouths are fill'd,
O let our Hearts with Joy o'erflow;
Deſcend in pard'ning Love reveal'd,
And meet us in thy Courts below.

Thy Sacrifice without the Gate,
Once offer'd up, we call to Mind;
And humbly at thy Altar wait,
Our Intereſt in thy Death to find:
We thirſt to drink thy precious Blood,
We languiſh in thy Wounds to reſt,
And hunger for immortal Food,
And long on all thy Love to feaſt.

O that we now thy Fleſh may eat,
Its Virtue really receive,
Impower'd by this immortal Meat,
The Life of Holineſs to live:
Partakers of thy Sacrifice,
O may we all thy Nature ſhare,
'Till to the holieſt Place we riſe,
And keep the Feaſt for ever there.

HYMN XXXIX.

O Glorious Inſtrument divine,
Which Bleſſings to our Soul conveys,
Brings with the hallow'd Bread and Wine
His ſtrength'ning and refreſhing Grace;
Preſents his bleeding Sacrifice,
His all-reviving Death applies!

Glory to GOD who reigns above,
But ſuffer'd once for Man below;
With Joy we celebrate his Love,
And thus his precious Paſſion ſhow;

'Till

'Till in the Clouds our LORD we ſee,
And ſhout with all his Saints—'Tis HE.

HYMN XL.

THOU Lamb, that ſuffer'ſt on the Tree,
And in this dreadful Myſtery
Still offer'ſt up thyſelf to GOD,
We caſt us on thy Sacrifice,
Wrapt in the ſacred Smoke ariſe,
And cover'd with th' atoning Blood.

For us he ever interceeds,
His Heaven-deſerving Paſſion pleads,
Preſenting us before the Throne:
We want no Sacrifice beſide,
By that great Offering ſanctify'd,
One with our Head, for ever one.

HYMN XLI.

FATHER, GOD, who ſee'ſt in me
Only Sin and Miſery,
See thine own anointed One,
Look on thy beloved Son.

Turn from me thy glorious Eyes
To that bloody Sacrifice,
To the full Atonement made,
To the utmoſt Ranſom paid;

To the Blood that ſpeaks above,
Calls for thy forgiving Love;
To the Tokens of his Death,
Here exhibited beneath.

Hear

Hear his Blood's prevailing Cry,
Let thy Bowels then reply;
Then thro' him the Sinner ſee,
Then in JESUS look on me.

HYMN XLII.

ALL Praiſe to the LORD, all Praiſe is his Due,
To-day is his Word of Promiſe found true;
We, we are the Nations preſented to GOD,
Well-pleaſing Oblations thro' JESUS's Blood.

Poor Gentiles from far to JESUS we came,
And offer'd we are to GOD thro' his Name;
To GOD thro' the Spirit ourſelves do we give,
And ſav'd by the Merit of JESUS we live.

HYMN XLIII.

GOD of all-redeeming Grace,
By thy pard'ning Love compell'd,
Up to Thee our Souls we raiſe,
Up to Thee our Bodies yield.

Thou our Sacrifice receive,
Acceptable through thy Son;
While to Thee alone we live,
While we die to Thee alone.

Juſt it is, and good, and right,
That we ſhould be wholly thine,
In thy only Will delight,
In thy bleſſed Service join.

O that

O that ev'ry Thought and Word
Might proclaim how good Thou art;
Holineſs unto the LORD,
Still be written on our Heart!

HYMN XLIV.

LET him to whom we now belong
His ſovereign Right aſſert,
And take up ev'ry thankful Song,
And every loving Heart.

He juſtly claims us for his own
Who bought us with a Price:
The Chriſtian lives to CHRIST alone,
To CHRIST alone he dies.

JESU, thine own at laſt receive,
Fulfil our Heart's Deſire;
And let us to thy Glory live,
And in thy Cauſe expire.

Our Souls and Bodies we reſign,
With Joy we render Thee
Our All, no longer ours, but thine
Thro' all Eternity.

HYMN XLV.

ALL Praiſe to God above,
In whom we have believ'd!
The Tokens of whoſe dying Love
We have e'en now receiv'd:

Have with his Fleſh been fed,
And drank his precious Blood:
His precious Blood is Drink indeed,
His Fleſh immortal Food.

O what a Taſte is this,
Which now in CHRIST we know;
An Earneſt of our glorious Bliſs,
Our Heaven begun below!

Salvation to our GOD
That ſits upon the Throne;
Salvation be alike beſtow'd
On his triumphant Son!

Let Earth and Heav'n be join'd
His Glories to diſplay,
And hymn the Saviour of Mankind
In one eternal Day.

HYMN XLVI.

HOW happy are thy Servants, LORD,
Who thus remember thee!
What Tongue can tell our ſweet Accord,
Our perfect Harmony!

Who thy myſterious Supper ſhare,
Here at thy Table fed,
Many, and yet but one we are,
One undivided Bread.

One with the living Bread divine,
Which now by Faith we eat,
Our Hearts, and Minds, and Spirits join,
And all in JESUS meet.

HYMN XLVII.

HAPPY the Saints of former Days,
Who firſt continu'd in the Word;
A ſimple, lowly, loving Race,
True Followers of their Lamb-like LORD.

In holy Fellowſhip they liv'd,
Nor would from the Commandment move,
But ev'ry joyful Day receiv'd
The Tokens of expiring Love.

O what a Flame of ſacred Love
Was kindled by the Altar's Fire!
They liv'd on Earth like thoſe above,
Glad Rivals of the heav'nly Choir.

Where is the pure primeval Flame
Which in their faithful Boſom glow'd?
Where are the Followers of the Lamb,
The dying Witneſſes for GOD?

HYMN XLVIII.

HERE LORD, may we admire
The Riches of thy Grace,
Till thou ſhalt call us higher,
There to behold thy Face:
Oh Height of Grace!
Oh Depth of Love!
LORD fit us for
Our Place above.

Who can thy Love expreſs?
Thy Mercy ne'er decays!

What can our Souls do leſs
Than love thee all our Days?
Bleſs GOD, each Soul,
Even unto Death;
And write a Song
For every Breath.

HYMN XLIX.

OUR Lives our Blood we here preſent,
If for thy Sake they may be ſpent;
Fulfill thy ſov'reign counſel Lord,
Thy Will be done, thy Name ador'd.

Give us thy Strength thou God of Pow'r,
Then let Men ſcorn, and Satan roar;
Thy faithful Witneſſes we'll be:
'Tis fix'd — We can do all through thee. —

HYMN L.

FAR from our Thoughts, vain World, be gone,
Let our religious Hours alone:
Oh may our Eyes our Saviour ſee!
We wait a Viſit, Lord, from thee.

Oh warm our Hearts with Holy Fire,
And kindle there a pure Deſire:
Come, our Dear Jeſus, from above,
And feed our Souls with heav'nly Love.

Bleſt Jeſus, what delicious Fare!
How ſweet thy Entertainments are!
Never did Angels taſte above
Redeeming Grace and dying Love.

Hail,

Hail, great Emmanuel, all Divine!
In thee thy Father's Glories ſhine:
Thou brighteſt, ſweeteſt, faireſt one,
That Eyes have ſeen, or Angels known!

HYMN LI.

MY Soul, what gentle Terms,
What condeſcending Ways,
Doth our Redeemer uſe
To teach his heav'nly Grace!
My Soul with Joy
And Wonder ſee
What Forms of Love
He bears for thee.

Jeſus, our great High Prieſt,
Offer'd his Blood and dy'd;
Thou guilty Sinner ſeek
No Sacrifice beſide:
His pow'rful Blood
Did once atone,
And now it pleads
Before the Throne.

Thou dear Almighty Lord,
Our Conqu'ror and our King,
Thy Sceptre and thy Sword,
Thy reigning Grace we ſing.
Thine is the Pow'r;
O may we ſit,
In willing Bonds,
Beneath thy Feet!

To this dear Surety's Hands,
My Soul, commend thy Cauſe;
He anſwers and fulfils
His Father's broken Laws:
Believing Souls
Now free are ſet;
For Chriſt has paid
Their dreadful Debt.

Then let our Souls ariſe,
And tread the Tempter down;
Our Captain leads us forth
To Conqueſt and a Crown.
A feeble Saint
Shall win the Day,
Tho' Death and Hell
Obſtruct the Way.

HYMN LII.

COME, Holy Ghoſt, our Hearts inſpire,
Let us thy Influence prove;
Source of the old prophetic Fire,
Fountain of Life and Love.

Come, Holy Ghoſt, (for mov'd by thee
Thy holy Prophets ſpoke)
Unlock the Truth, thyſelf the Key,
Unſeal the ſacred Book.

Expand thy Wings, prolific Dove,
Brood o'er our Nature's Night;
On our diſorder'd Spirits move,
And let there now be Light.

God thro' himſelf we then ſhall know,
If thou within us ſhine;
And ſound with all thy Saints below
The Depths of Love Divine.

HYMN LIII.

WITH Joy we meditate the Grace
Of our high Prieſt above;
His Heart is made of Tenderneſs,
His Bowels melt with Love.

Touch'd with a Sympathy within,
He knows our feeble Frame;
He knows what ſore Temptations mean,
For he hath felt the ſame.

He in the Days of feeble Fleſh,
Pour'd out his Cries and Tears;
And in his Meaſure feels afreſh,
What ev'ry Member bears.

Then let our humble Frame addreſs
His Mercy, and his Pow'r;
We ſhall obtain delivering Grace
In the diſtreſſing Hour.

HYMN LIV.

YE that paſs by behold the Man,
The Man of Griefs condemn'd for you,
The Lamb of God for Sinners ſlain,
Weeping to Calvary purſue.

His ſacred Limbs they ſtretch, they tear,
With Nails they faſten to the Wood
His ſacred Limbs — expos'd and bare,
Or only cover'd with his Blood.

See there! his Temples crown'd with Thorns,
His bleeding Hands extended wide,
His ſtreaming Feet tranfixt and torn,
The Fountain guſhing from his Side.

Oh, thou dear ſuffering Son of God,
How doth thy Heart to Sinners move!
Help us to catch thy precious Blood,
Help us to taſte thy dying Love.

The Earth could to her Centre quake,
Convuls'd while her Creator dy'd;
O may our inmoſt Nature ſhake,
And bow with Jeſus crucify'd!

At thy laſt Gaſp, the Graves diſplay'd
Their Horrors to the upper Skies;
O that our Souls might burſt the Shade,
And, quicken'd by thy Death, ariſe!

The Rocks could feel thy pow'rful Death,
And tremble, and aſunder part;
O rend with thy expiring Breath,
The harder Marble of our Heart!

HYMN LV.

YE Servants of God,
Your Maſter proclaim,
And publiſh abroad
His wonderful Name. The

The Name all victorious
Of Jeſus extol;
His Kingdom is glorious,
And rules over all.

Salvation to God,
Who ſits on the Throne;
Let all cry aloud,
And honour the Son.
Our Jeſus's Praiſes
The Angels proclaim,
Fall down on their Faces
And worſhip the Lamb.

Then let us adore
And give him his Right,
All Glory and Pow'r,
And Wiſdom and Might;
All Honour and Bleſſing,
With Angels above;
And Thanks never ceaſing,
And infinite Love.

HYMN LVI.

HOW can we adore,
Or worthily praiſe,
Thy Goodneſs and Pow'r,
Thou God of all Grace!
With Honour and Bleſſing,
Before thee we fall,
Moſt gladly confeſſing
Thee Saviour of all.

How great was thy Love!
How wond'rous thy Grace!
Thou cam'ſt from above
To ſave a loſt Race;
And, Man to deliver,
Of Mary waſt born,
That ev'ry Believer
To God might return.

How ſoon will thy Seat
Of Judgment appear!
Prepare us to meet
And welcome thee there.
Thy witneſſing Spirit
In us ſhed abroad,
And bid us inherit
The Kingdom of God.

HYMN LVII.

GIVE Thanks to God moſt high,
The univerſal Lord,
The ſov'reign King of Kings,
And be his Grace ador'd.
His Pow'r and Grace
Are ſtill the ſame,
And let his Name
Have endleſs Praiſe.

How mighty is his Hand!
What Wonders hath he done!
He form'd the Earth and Seas,
And ſpread the Heav'ns alone:

Thus

Thy Mercy, Lord,
Shall ſtill endure,
And ever ſure
Abides thy Word.

He ſaw the Nations lie,
All periſhing in Sin,
And pity'd the ſad State
The ruin'd World was in
Thy Mercy Lord,
Shall ſtill endure,
And ever ſure
Abides thy Word.

He ſent his only Son
To ſave us from our Woe,
From Satan, Sin, and Death,
And ev'ry hurtful Foe.
Ais Pow'r and Grace
Are ſtill the ſame,
And let his Name
Have endleſs Praiſe.

HYMN LVIII.

COME, deareſt Lord, deſcend and dwell,
By Faith, and Love, in ev'ry Breaſt;
Then ſhall we know, and taſte, and feel,
The Joys that cannot be expreſs'd.

Come, fill our Hearts with inward Strength,
Make our enlarged Souls poſſeſs.
And learn the Height, and Breadth, and Length,
Of thine unmeaſurable Grace.

Now to the God whoſe Pow'r can do
More than our Thoughts or Wiſhes know,
Be everlaſting Honours done,
By all the Church, thro' Chriſt his Son!

HYMN LIX.

O Come, thou wounded Lamb of God,
Come waſh us in thy cleanſing Blood;
Hide us within thy Wounds, then Pain
Is ſweet, and Life or Death is Gain.

Take our poor Hearts, and let them be
For ever clos'd to all but thee;
Seal thou our Breaſts, and let us wear
That Pledge of Love for ever there.

How can it be, thou heav'nly King,
That thou ſhould'ſt Man to Glory bring!
Make Slaves the Partners of thy Throne,
Deck'd with a never fading Crown!

Ah, Lord! enlarge our ſcanty Thought,
To know the Wonders thou haſt wrought;
Unlooſe our ſtamm'ring Tongue to tell
Thy Love immenſe, unſearchable.

DOXO-

DOXOLOGIES.

I.

SING we to our GOD above
Praiſe eternal as his Love:
Praiſe him all ye heav'nly Hoſt,
FATHER, SON, and HOLY GHOST.

II.

FATHER live, by all Things fear'd;
Live the SON, alike rever'd;
Equally be thou ador'd,
HOLY GHOST eternal LORD.

Three in Perſon, one in Power,
Thee we worſhip evermore:
Praiſe by all to thee be given,
Endleſs Theme of Earth and Heaven!

III.

GLORY to GOD the FATHER give,
Glory aſcribe to GOD the SON,
Glory let GOD the SPIRIT receive,
Inexplicably Three and One:
Angels and Men his Tribute raiſe,
A whole Eternity of Praiſe!

IV.

SHOUT to the great JEHOVAH's Praiſe,
Ye Sons of Glory and of Grace,

One GOD in Perſons Three adore,
The ſame in Majeſty and Power,
Ye ſuffering and triumphant Hoſt,
Praiſe FATHER, SON, and HOLY GHOST.

V.

LIVE our great GOD on high
Eternally ador'd,
Who gave his Son to die,
Our dear redeeming LORD,
He from his Throne and Boſom gave,
A World, a ſinful World to ſave.

Worſhip and Praiſe and Power
Aſcribe we to the Lamb,
His bleeding Wounds adore,
And kiſs his precious Name;
JESUS! the Name to Sinners given,
The Name that lifts us up to Heav'n.

That bleſſed SPIRIT praiſe
Who ſhews th' atoning Blood,
Applies the SAVIOUR's Grace,
And ſeals the Sons of GOD;
Spirit of Grace and Glory too,
He claims eternal Praiſe his Due.

We with our Friends above,
When Time and Death ſhall end,
In Ecſtaſies of Love
An heavenly Life ſhall ſpend.
Spend in the great JEHOVAH's Praiſe,
An Age of everlaſting Days.

VI.

VI.

TO God, who reigns enthron'd on high,
To his dear Son who deign'd to die
Our Guilt and Misery to remove;
To that bleſt Spirit who Life imparts,
Who rules in all believing Hearts,
Be endleſs Glory, Praiſe and Love!

VII.

1 LET Heaven and Earth agree,
The Father's Praiſe to ſing,
Who draws us to the Son, that He
May us to Glory bring.

2 Honour and endleſs Love
Let God the Son receive,
Who ſaves us here, and prays above,
That we with Him may live.

3 Be everlaſting Praiſe
To God the Spirit given,
Who now atteſts us Sons of Grace,
And ſeals us Heirs of Heaven.

4 Drawn, and redeem'd and ſeal'd,
We'll ſing the One and Three,
With Father, Son, and Spirit fill'd,
To all Eternity.

VIII.

1 FATHER of Mankind be ever ador'd:
Thy Mercy we find, in ſending our LORD,
To ranſom and bleſs us; thy Goodneſs we praiſe
For ſending in JESUS Salvation by Grace.

2. O SON of his Love, who deignedſt to die,
Our Curſe to remove, our Pardon to buy;
Accept our Thankſgiving, almighty to ſave,
Who openeſt Heaven to all that believe.

3 O Spirit of Love, of Health and of Power,
Thy Working we prove; thy Grace we adore;
Whoſe inward Revealing applies our Lord's Blood,
Atteſting and ſealing us Children of GOD.

IX.

HAIL, FATHER, Friend of human Race!
Hail, JESUS, full of Truth and Grace!
Hail, holy Spirit of Love!
Thy Triune Majeſty we ſhew,
With all thy ſuffering Saints below,
Thy glorious Saints above.

X.

GLORY to GOD on high!
The GOD of Love and Power,
Who made both Earth and Sky,
Let all his Works adore:
Praiſe to the great Three-One be given,
By all in Earth and all in Heaven.

XI.

XI.

TO FATHER, SON, and HOLY GHOST,
One GOD in Perſons Three,
Give Praiſe, ye Saints and heavenly Hoſt,
Through all Eternity!

XII.

1 HAIL holy, holy, holy LORD!
Thrice bleſſed Trinity!
By all thy heavenly Hoſts ador'd,
E'er Man began to be;
Worſhip'd by all thy Saints below,
The GOD of Truth and Grace,
Thro' Faith the great Three-One they know,
And triumph in thy Praiſe.

2 The upper and the lower Quire
Shall ſoon be join'd in One,
And both triumphantly conſpire
To worſhip round thy Throne:
Angels and Saints, when Time ſhall end,
Shall all thy Love diſplay,
And in thy glorious Praiſes ſpend
An everlaſting Day!

XIII.

PATERNAL Source of DEITY,
Accept the Thanks thy Creatures bring;
JESUS, thy filial Godhead we
With Angels and Archangels ſing:

Honour divine and equal Praiſe
To Thee, O HOLY GHOST! be given
In glorious everlaſting Lays,
When Earth is ſwallow'd up in Heaven.

XIV.

1 FATHER of all above, below,
Thy Praiſe let every Creature ſhew,
In Thee who live and move and are;
The FATHER's Fellow and his SON,
Eternal Sharer of his Throne,
Let all in Heaven and Earth declare.

2 Hail, HOLY GHOST! alike ador'd,
One with the Father and the WORD,
The LORD of Life, the great I AM!
COEQUAL, COETERNAL THREE,
Thy glorious Triune Deity
Let all eternally proclaim!

XV.

BLEST be the Father and his Love,
To whoſe celeſtial Source we owe
Rivers of endleſs Joys above,
And Hills of Comfort here below!

Glory to thee, great Son of God!
Forth from thy wounded Body rolls
A precious Stream of vital Blood,
Pardon and Life for dying Souls.

We give the ſacred Spirit Praiſe,
Who, in our Hearts of Sin and Woe,
Makes living Springs of Grace ariſe,
And into boundleſs Glory flow.

Thus

Thus God the Father, God the Son,
And God the Spirit, we adore;
That Sea of Life and Love unknown,
Without a Bottom or a Shore.

XVI.

HAIL, holy, holy, holy Lord!
Be endleſs Praiſe to Thee;
Supreme, eſſential One ador'd,
In co-eternal Three!

Inthron'd in everlaſting State,
E'er Time its Round began,
Who join'd in Council to create
The Dignity of Man.

All that the Name of Creature owns,
To thee in Hymns aſpire;
May we as Angels on our Thrones
For ever join the Choir.

Hail, holy, holy, holy Lord!
Be endleſs Praiſe to Thee:
Supreme, eſſential One ador'd,
In co-eternal Three!

XVII.

TO him that choſe us firſt,
Before the World began;
To him that bore the Curſe
To ſave rebellious Man:

To him that form'd
Our Hearts anew,
Is endleſs Praiſe
And Glory due.

The Father's Love ſhall run
Thro' our immortal Songs;
We bring to God, the Son,
Hoſannas on our Tongues.
Our Lips addreſs
The Spirit's Name,
With equal Praiſe
And Zeal the ſame.

Let every Saint above,
And Angel round the Throne,
For ever bleſs and love
The ſacred Three in One!
Thus Heaven ſhall raiſe
His Honours high,
When Earth and Time
Grow old and die.

6 NO 61

AN

AN INDEX

A.

	Page.	Hymn.
AUthor of our Salvation, Thee	110	25
All hail, thou ſuff'ring Son of God,	117	37
All Praiſe to the Lord, all Praiſe is his Due,	120	42
All Praiſe to God above	121	45

B.

BLeſt be the Lord, for ever bleſt,	108	21

C.

COme let us join, and take, and eat,	100	9
Come Holy Ghoſt, ſet to thy Seal,	101	10
Chriſt, our Paſſover, for us	114	31
Come Holy Ghoſt, our Hearts inſpire,	126	52
Come, deareſt Lord, deſcend and dwell	131	58

E.

ETernal Spirit, gone up on high,	117	38

F.

FAther, the Grace we claim	109	23
Father, God, who ſee'ſt in me	119	41
Far from our Thoughts, vain World, be gone	124	50

G.

GOD of all redeeming Grace,	120	43
Give Thanks to God moſt high,	130	47

H.

HOW ſweet and awful is the Place	96	3
How are thy Glories here diſplay'd,	99	8
Hearts of Stone, relent, relent,	103	13
How richly is the Table ſtor'd	107	19
Happy the Man, to whom 'tis given	108	22
How long, O Lord, ſhall we	112	28
How happy are thy Servants, Lord,	122	46
Happy the Saints of former Days,	123	47
Here, Lord, may we admire	123	48
How can we adore	129	56

INDEX.

	Page.	Hymn.
I.		
JEsus invites his Saints	96	2
Jesu, suff'ring Deity,	101	11
In an accepted Time of Love,	104	15
Jesu, dear, redeeming Lord,	105	16
Jesu, at whose supreme Command,	110	26
Jesu, we thus obey	113	30
In Jesus we live, in Jesus we rest,	115	33
L.		
LOrd, we adore thy bounteous Hand,	98	6
Lamb of God, whose bleeding Love	102	12
Lord of Life, thy Followers see	106	17
Lamb of God, for whom we languish,	112	29
Let him to whom we now belong	121	44
M.		
MY Soul, what gentle Terms,	125	51
O.		
O The Depth of Love divine!	111	27
O what a Soul-transporting Feast	114	32
O glorious Instrument divine;	118	59
Our Lives, our Blood, we here present,	124	49
O come, thou wounded Lamb of God,	132	59
S.		
SItting around our Father's Board,	99	7
Sinner, with Awe draw near,	106	18
Searcher of Hearts, in ours appear,	109	24
T.		
'TWas on that dark, that doleful Night	95	1
The Mem'ry of our dying Lord	97	4
'Tis done! th' atoning Work is done:	104	15
Thou very Paschal Lamb,	107	20
Thee, King of Saints, we praise,	115	34
Take and eat, the Saviour saith,	116	36
Thou Lamb, that suff'rest on the Tree	119	40
W.		
WE sing th' amazing Deeds	97	5
Whether should our full Souls aspire,	116	35
With joy we meditate the Grace,	127	53
Y.		
YE that pass by behold the Man,	127	54
Ye Servants of God,	128	55

6 N0 61